

ARMAGEDDON

AND
THE KINGDOM
OF PEACE

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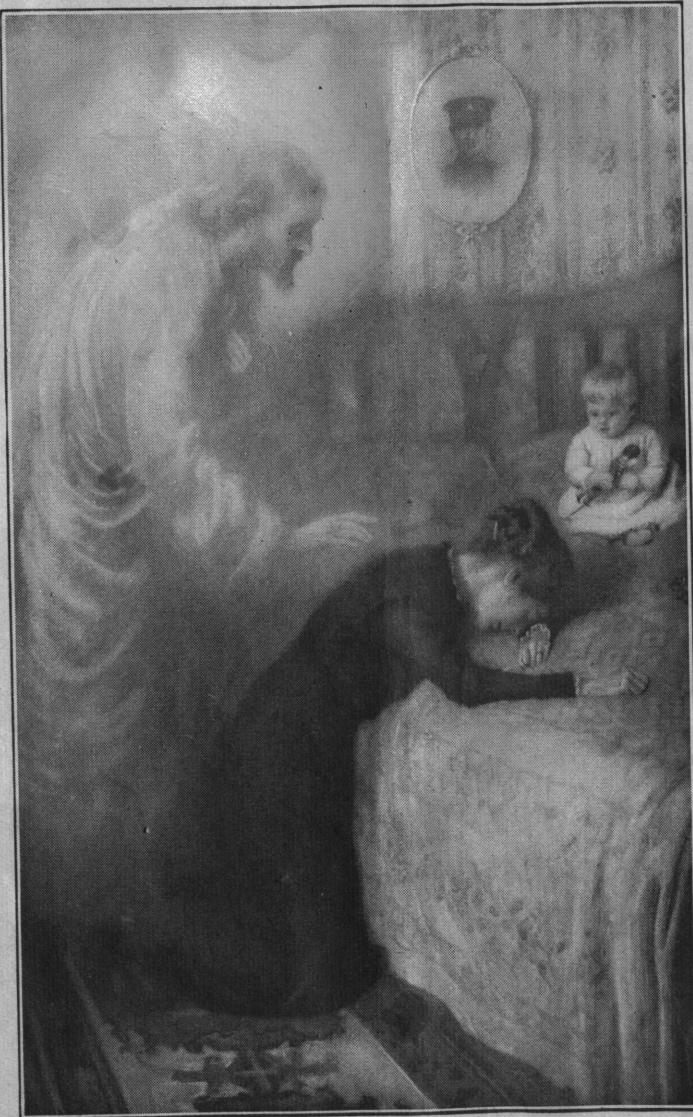
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The Kingdom of Peace

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“THE CONSOLER”

By Harold Copping

Christ the Consoler lays a healing hand on the stricken soul of the young widow. The child, her remaining comfort, looks in wonder on his mother's grief.

ARMAGEDDON

AND

The Kingdom of Peace



“Above the din of angry armies strong,
We hear a song of hope and trust,
The Battle Hymn of the redeemed: . . . ‘The God
Of Jacob is our refuge and our strength,
A present help is God, the Lord of hosts.’”



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THE FRENCH ARMY AT SALONIKI

FOREWORD

World-Changing Events

ADDRESSING Congress the first year of the great war (Dec. 8, 1914), President Wilson said:—

“The circumstances of the whole age have been altered by war.”

After eighteen months of the war, addressing the people of Cleveland (Jan. 29, 1916), the President said:—

“The world will never be the same after this war is over. The change may be for weal, or it may be for woe, but it will be fundamental and tremendous.”

The old order passed in those few days — almost we might say hours — which saw the launching of the greatest struggle of history. Within a few rounds of the sun, nearly half of humanity found itself thinking the thoughts that Kipling put into lines,—

“Our world has passed away
In wanton overthrow;
There's nothing left today
But steel and fire and woe.”

Truly, great and decisive events are taking place. Well may we inquire what light and guidance the Word of God has for such a time as this, when world-changing history is so rapidly in the making.

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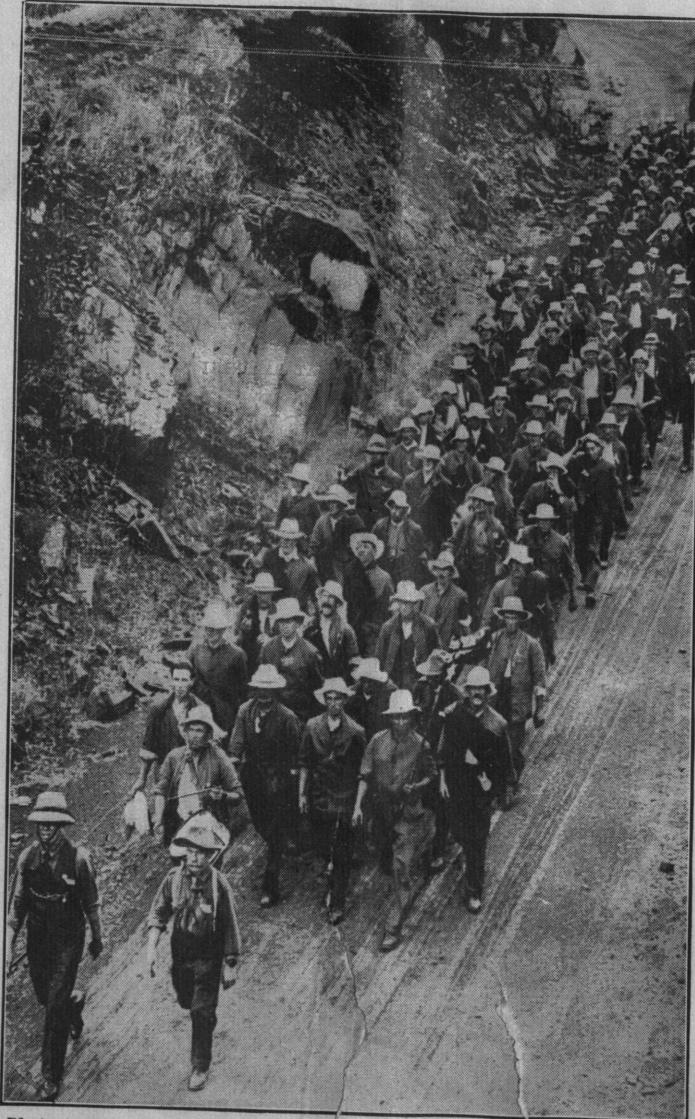


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AUSTRALIANS, CALLED "THE KANGAROOS," ON A 350 MILE MARCH TO ENLIST AT SYDNEY

(6)



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HORSEMEN GATHERING FOR THE BATTLE

CHAPTER I

THE MARSHALING OF THE NATIONS

By common consent, the European war was written down from its very beginning as the most titanic struggle ever waged by man. Such a marshaling of the nations was never before seen on earth.

No words more strikingly portray the unprecedented nature of the conflict than those spoken by President Wilson in one of his public addresses. He said:—

"The world has never before in the history of mankind seen war upon such a scale, seen war with so many terrible features, seen the sweep of destruction, comparable to that which is now devastating the fields of Europe. . . . We are witnessing a cataclysm, and God only knows what the issues will be."—*Kansas City speech (Washington Star, Feb. 3, 1916)*.

Prepared as the minds of men were from the beginning for something unparalleled, the war quickly exceeded every forecast. After eighteen months of conflict, President Wilson said in an address at Cleveland:—

(7)

"While a year ago it seemed impossible that a struggle upon so great a scale should last a whole twelvemonth, it has now lasted a year and a half, and the end is not yet."— *Washington Post*, Jan. 30, 1916.

The ending of that eighteenth month of the great war was the occasion of a number of surveys of the situation. The International News Service put out a statement from which we take the following:—

"The Toll of War"

"The blackest eighteen months known to the modern world!"

"The net result has been 2,990,000 men in the very prime of life killed, more than 2,200,000 made prisoners, and more than 9,830,000 wounded."



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THE SACRIFICE OF YOUTH AND MANHOOD TO THE DEMANDS OF WAR

"Next, the money loss—\$10,862,000,000 borrowed for war by Germany, Austria, and Hungary; \$16,199,000,000 borrowed for war by France, England, Russia, and Italy; a grand total of \$27,061,000,000."

This counts only the borrowed money. The expenditures were far beyond this. The report continues:—

"The mind cannot grasp such stupendous figures or such wastage. . . . It means a sum equal to the entire savings or increase in

capital of the entire world for ten years. It means a debt of about \$360 for every family in all belligerent countries—more than the total income of a year of every European peasant family or unskilled laborer in Europe."— *Washington Post*, Jan. 30, 1916.

The end of the time covered by the report saw the battle lines still lengthening, and yet new resources of men and means being thrown into action.

Outside the nations engaged in the war, the whole world increasingly feels the stress and strain of the situation. It is clear that intensity is taking possession of earthly elements. Men who are in responsible positions in public affairs see the grave dangers confronting the world, and feel impelled to put forth their best efforts to



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SCOTCHMEN IN TRAINING TO SWELL THE BRITISH ARMY

provide against the contingency. The only means that nations have yet found of protecting themselves, is to match force with force; therefore the great armies and navies. We do not undertake here to pass upon the wisdom of the plan. What we wish to make clear is, that the situation among the nations is precisely what God pointed out through His prophets, and that it is a sign that "the day of the Lord is near."

Times Foretold in Prophecy

"Proclaim ye this among the nations: Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine press is full, the

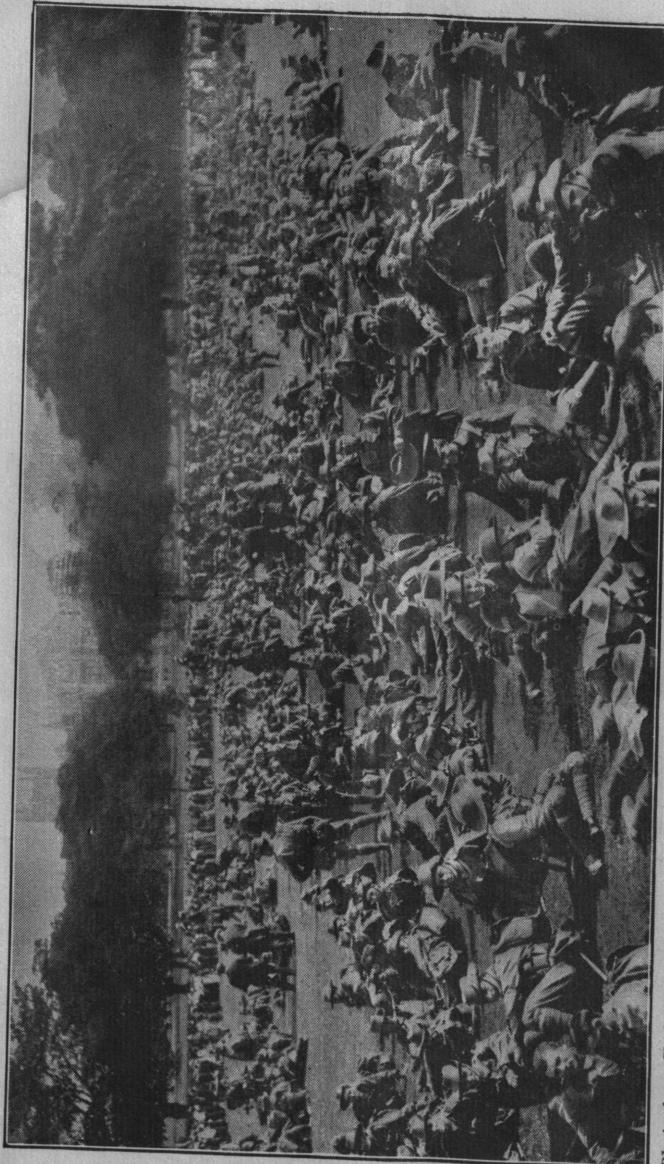
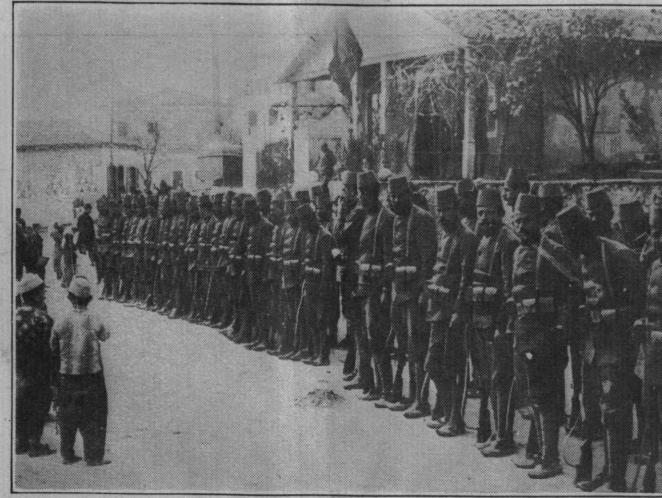


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AUSTRALIAN VOLUNTEERS ENLISTING FOR SERVICE AT THE DARDANELLES
(10)



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ALBANIANS VOLUNTEERING FOR SERVICE IN THE BALKANS

vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 9-14, A. R. V.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25: 31-33.

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

Two things are plainly taught in these scriptures: First, that when "the day of the Lord is near" the nations of the world will be making gigantic preparations for war. "Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat



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BIG GUNS ON THE WAY TO THE FRONT

your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

If this had been written by a present-day observer of events, it could not have described the international situation more accurately. Since the Franco-Prussian War of 1870, the nations of Europe have been engaged in a race for military supremacy. In that memorable year France was crushed by Prussia, and in addition to the

loss of Alsace-Lorraine, was obliged to pay the victor an enormous indemnity. In an incredibly short time France rallied from her defeat, and then began a race with Germany in preparation for the inevitable renewal of the conflict. Manifestly, it would be impossible to limit the struggle to these two nations. Military preparedness of Germany and France meant that all the nations of Europe must prepare on something like the same scale; hence the military program which has been such a heavy



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A BRITISH ARMY SERVICE WAGON

weight upon Europe for the past forty years. The nations were made vast military camps.

At the outbreak of the great European war there were, in the nations engaged, including the reserves, more than 23,000,000 soldiers. Approximately 3,000,000 of these were under arms. These figures do not include the navies of the various powers. The maintenance of

this vast military establishment required an annual expenditure, in times of peace, of more than \$1,500,000,000.

The political alignments during the same time have been determined by the military program of the various powers. The Triple Alliance was formed for the purpose of checkmating France in her purpose to avenge herself



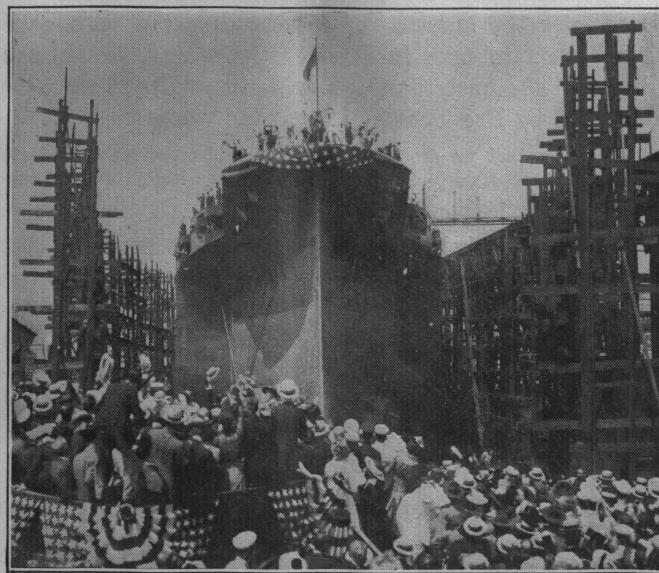
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A TRANSPORT LOADED WITH TROOPS DEPARTING FOR THE DARDANELLES

upon Germany. This was a menace to all the nations not in the Alliance. The Triple Entente was the answer of France, Russia, and Britain. Thus the great powers have faced each other in a state of armed peace for nearly half a century.

In the Far East also we have seen this prophecy of the awakening and stirring up of the nations in process of fulfilment. "Let the weak say, I am strong," said the

prophecy. It was only during the latter half of the nineteenth century that Japan awakened from her Oriental conservatism. Since then she has made marvelous strides in the acquirement of the ways of Western civilization. Today she is one of the strong nations of the world. Her army and navy have already taken rank with other pow-



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THE LAUNCHING OF THE UNITED STATES S. S. "ARIZONA"

ers of much greater population than she. Including the reserves, the Japanese army numbers more than a million and a quarter men. The army and navy expenditures approximate \$100,000,000 annually.

China is awakening. After two years' experiment with a republican form of government, she has again set up a monarchy. Careful students of Chinese affairs identify this change with the militaristic movement. The

possibility of a militaristic China some day has long been one of the apprehensions of Western publicists.

The Western Hemisphere, so closely related in every way to Europe, has felt the stress of these warlike times. One portion of the West, the great Canadian Dominion, was immediately involved in the European conflict. In the United States the public mind has been much agitated over the question of what course the country is called upon to take in view of the warlike conditions abroad. The uncertainties and perils of the times were described by President Wilson in the words:—

"I know that we are daily treading amidst the most intricate dangers. . . . The world is on fire. Sparks are likely to drop anywhere."—*Washington Post, Jan. 30, 1916.*

So over the whole world is heard the sound of the trumpet and the alarm of war. "Two thirds of the world are at war," said President Wilson.

A high authority estimated that the first twelve months of the war had cost Europe in cash \$17,000,000,000; to which must be added losses caused by the war of \$29,000,000,000, or a grand total of \$46,000,000,000. Dr. David Starr Jordan said:—

"If all the farms, farming lands, and factories of the United States were wiped out of existence, the cost of this war would more than replace them. If all the personal and real property of our nation were destroyed, or if an earthquake of incredible dimensions should shake down every house from the Atlantic to the Pacific, the waste would be less than that involved in this war."

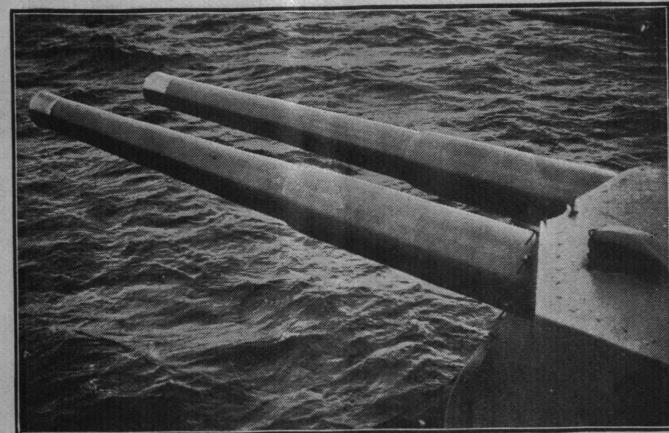
It is impossible now to understand fully the vast and far-reaching influences of this conflict. It is a roaring inferno, devouring all that is best and noblest in civilization. Already it has changed the map of the earth. It has tied up the peaceful industries of a continent, and modified those of the world.

The Scripture prophecies already quoted foretell not only vast war preparations, but also actual warfare on a

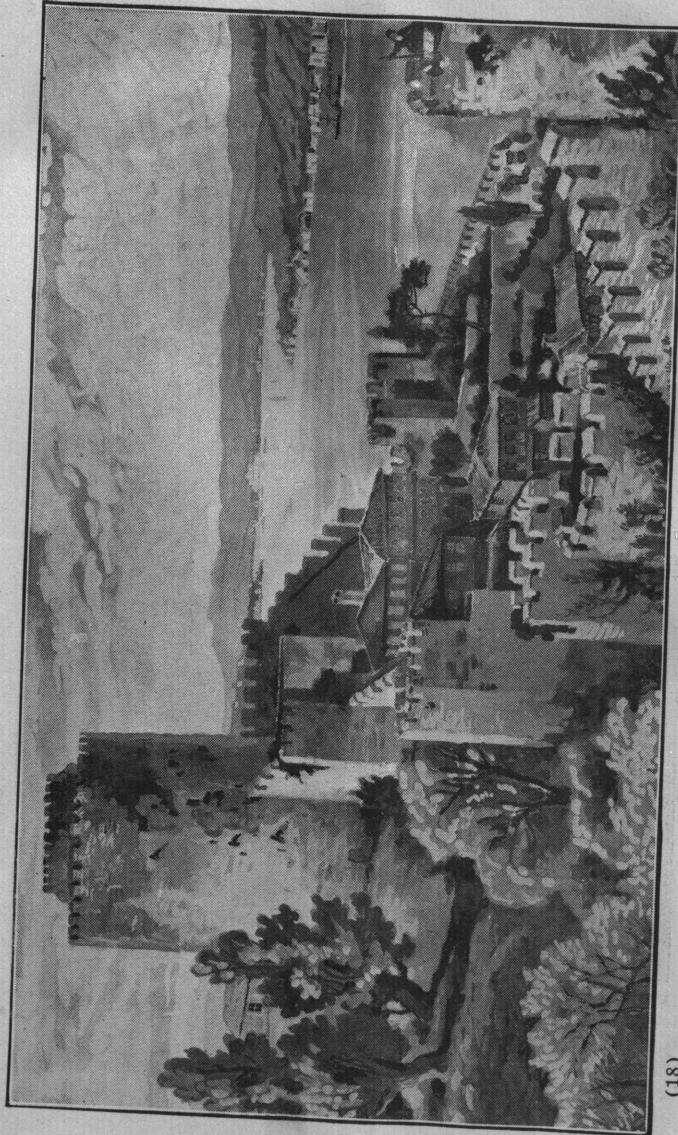
gigantic scale, as the end of the world draws near. In the world-shaking conflict in Europe we see a partial fulfilment of these scriptures, which will have their final fulfilment in the great struggle of Armageddon, yet to come.

But there is a silver lining to the dark cloud shown us in the prophetic picture of earth's last scenes,—the events of our time are heralds of the coming of the everlasting kingdom.

"In earth's dark hour God's Word gives light,
Its rays dispel the thickening gloom."



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A VIEW ON THE BOSPORUS NEAR CONSTANTINOPLE

(18)



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LANDING TROOPS ON THE GALLIPOLI PENINSULA

CHAPTER II

THE STORM CENTER OF THE NEAR EAST

The Eastern Question in Prophecy

THE region of the Near East has again become the field of mortal combat in the struggles of the nations.

In his book, "The Nearer East," Hogarth refers to this region as "the time-honored storm center of the eastern Mediterranean."

Whenever, in all history, both European and Asiatic dominions have been involved in the struggle, this region of the Near East has usually proved to be the pivotal point in the conflict.

Marked in Prophecy

This same region is marked in the "sure word of prophecy" as the scene of events that are the prelude to the final clash of Armageddon and the end of the world.

(19)

Thus, to take two lines of prophecy, one in the Old Testament, the other in the New:—

1. In the prophecy of the closing verses of Daniel 11 and the first of the next chapter, this region is pointed out; and it is said that when the power having dominion here—from the Euphrates to the sea—comes to its end, there will come upon the world a time of trouble “such as never was since there was a nation.” Then follows the resurrection of the dead, which means the second coming of Christ and the end of the world.

2. In the prophecy of Revelation 16, likewise the power holding dominion in this region of the Euphrates is pointed out. And following the “drying up,” or ending, of this power, there comes the final clash of the nations in the battle of Armageddon, and the scenes of the last great day.

Well may we, therefore, give heed to these prophecies at a time when events in the Near East proclaim that history is being rapidly made. Great and decisive events are at hand.

The Eastern Question in History

The Eastern Question of politics and history is the question of political supremacy in the regions of the Near East, where Turkey has long held sway. It is an old, old question. A Russian writer, M. R. Ivanovitch, well described its age-enduring vitality, in an article in the London *Fortnightly Review* (June, 1909), written before the war, and so stating the question as it has appeared through generations:—

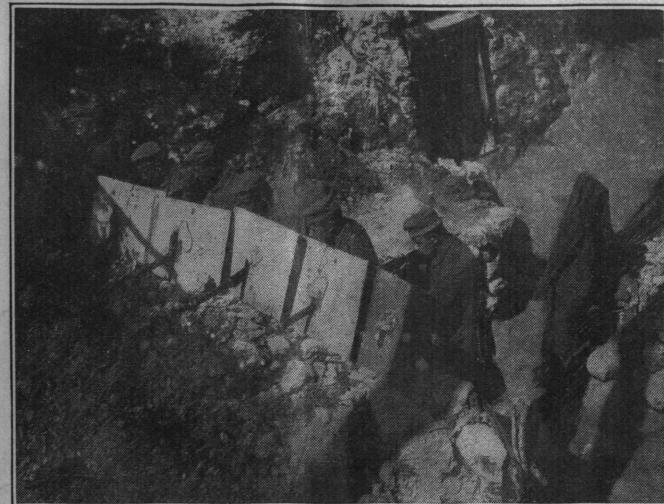
“The Eastern Question, which began with Constantine and Theodosius, stretches through the centuries. It is ever old and ever new, like a figure in mythology. . . . The interests at stake are so important and complicated that Europe and Asia, and even America, cannot stand by as unconcerned spectators of the struggle which recurs century after century for the possession of the Bosphorus, the Hellespont, and the Aegean Sea. The East has been the goal of every ambition of the Christian and barbarian powers alike.”

Outline of Prophetic History

The prophecy of Daniel 11 deals with events centering round this pivotal region of the Near East, from the

days of Media and Persia to the final solution of the Eastern Question in the scenes of the end.

It is the longest and most detailed historic prophecy of Scripture. For our purpose, however, we need only fix the events and geographic terms of the early portion of the prophecy, in order to understand the terms used in the latter portion, dealing with events of the last days.



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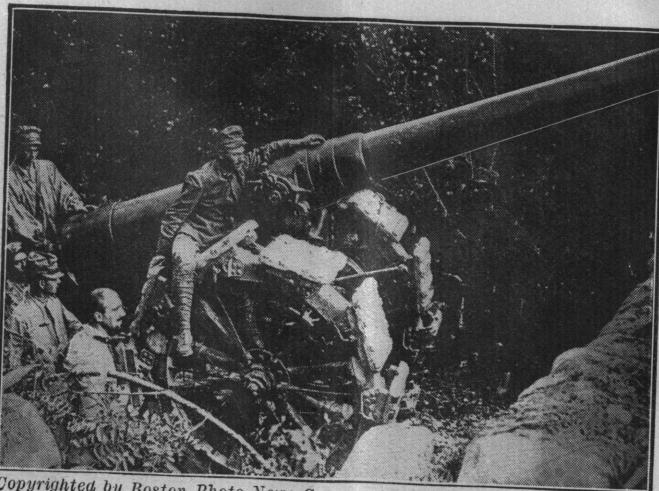
RIFLEMEN ON THE SLOPE OF A HILL, PROTECTED BY ARMORED SHIELDS

The prophecy outlined the conflict of Persia with Grecia, and foretold the rise of Grecia to dominion under its “mighty king,” Alexander the Great. Verses 1-3.

The prophecy next described the breaking up of Grecian dominion into four chief divisions, “toward the four winds.” Verse 4. As Rawlinson, the historian, says,—

“A quadripartite division of Alexander’s dominion was recognized, Macedonia [west], Egypt [south], Asia Minor [north], and Syria [eastward, to the Euphrates].”—“Sixth Monarchy,” chap 3.

Speaking of these kingdoms, the prophecy said, "The king of the south shall be strong." Egypt was strong under the Ptolemys. But one of the other princes was to be strong above the king of the south, and to have "a great dominion." Verse 5. It is, in few words, the history of Seleucus, of the east, who added the north to his dominion, which then stretched from Thrace in Eu-



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ITALIAN ARTILLERY IN THE MOUNTAINS

rope across Asia Minor and Syria to the Euphrates. Thus Seleucus became "king of the north," with "a great dominion."

Next the prophecy deals with the contests between the king of the north (the power ruling in Syria and Asia Minor) and the king of the south (Egypt). The rivalry continued until the coming of the Romans.

The King of the North in the Latter Days

We need follow the earlier portion of the prophecy no farther for our present purpose, but passing over the

outline of centuries, must come at once to the last verses of the chapter, where "the king of the north" appears again as one of the actors in the closing scenes of history.

The king of the north of the early portion of the prophecy was the power that ruled in Syria and Asia Minor, from the river Euphrates to the shores of the Dardanelles. The king of the north, then, in our time,



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MASKS FOR PROTECTION FROM POISONOUS GASES

must be the power ruling in this same territory. What power holds dominion in this region today? — The Ottoman Empire, or Turkey. Turkey has for centuries held almost the identical dominion of the ancient king of the north. Then today Turkey is assuredly "the king of the north."

Of the closing history of the king of the north, the prophecy says: —

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

"And he shall plant the tabernacles of his palace [evidently his capital] between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11: 44, 45; 12: 1, 2.



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BRITISH ARTILLERY BOMBARDING TURKISH POSITION ON THE DARDANELLES

The fall of this power, then, is the signal for the final time of trouble of the nations and the end of the world.

Disquietude has all along come to Turkey chiefly "out of the north" and "out of the east." By attacks from these directions and the pressure of the powers, its possessions have been repeatedly whittled away.

Again and again Turkey has gone forth with fury, and demonstrated the fighting qualities of the Turkish soldier. But usually it has found its resources exhausted,

and has seen its territories yet further reduced, until little remains to it in Europe.

The prophecy indicates that in some of these struggles "the king of the north" will transfer his capital:—

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

This can mean nothing else than that this power will, before its end, make Jerusalem its capital; for Jerusalem is "the holy mountain." Zech. 8: 3.



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A NEW ARMORED AUTOMOBILE CARRYING FRENCH OFFICERS TO THE FRONT

It is significant, in view of this prophecy, that Jerusalem is a point of natural strategic importance, and above all, is to the Moslem a sacred city. We were told how, early in this war, the sacred flag of Islam was brought from Mecca to Jerusalem:—

"The City of Peace was transformed into a city of war, and from Dan to Beersheba, from the Great Sea to the mountains of Midian, war deputations poured into the city set upon a hill, drawn



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THE SUEZ CANAL — A POINT OF STRATEGIC INTEREST IN THE EAST
(26)

by the magic of the flag which was to accompany the army across the desert to Egypt. . . . It was the first time in four hundred years that the Holy Flag was to accompany the sultan's warriors to the battle field. . . . The mufti of Medina rolled up in a carriage and gave the 'blood-red' banner to the general, the populace straining forward to kiss its silken folds, and shouting, 'In the name of God, the All-Merciful!' Away in the distance were the yellow hills of Judea, and the multitude stared on the 'blood-red' flag fluttering in the wind."—*Cape Town Argus*, March 16, 1915.

Such a martial scene we hardly associate with present-day Jerusalem; but the incident suggests how naturally the city of David becomes a rallying place of Moslem forces in the Near East. According to Moslem teaching, also, Jerusalem is to be the gathering place of Islam in the last days:—

"In the last days there will be a general flight to Jerusalem."
—Hughes's "Dictionary of Islam," art. "Jerusalem."

"He Shall Come to His End"

It is a singular fact that for many years Moslem tradition or conviction has held to the idea that the Ottoman power will be driven from Europe, and come to an end. Years ago Mr. Charles MacFarlane, a traveler in Turkey, wrote:—

"The Turks themselves seem generally to be convinced that their final hour is approaching. . . . 'The Osmanlies will be driven out of Europe by the Giaours, and driven through Asia to the regions from which they first sprang. It is *Kismet!* We cannot resist destiny!' I heard words to this effect from many Turks, as well in Asia as in Europe."—"Kismet; or, The Doom of Turkey," p. 409.

Again and again, through the years, it has seemed that Turkey must fall, but always some great power or some group of allies has helped it to stand when collapse seemed imminent. But according to the prophecy,—

"He shall come to his end, and none shall help him."

The old doctrine that Turkey must be helped to stand was thus put by the late Lord Salisbury, when premier of Great Britain:—

"Turkey is in that remarkable condition in which it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand."—*Mansion House speech, Nov. 9, 1895.*

The danger, he explained, was that the scramble for Turkey's territory, if that power fell, would involve civilization in a "dangerous and calamitous contest." But



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GERMAN RESERVES BUILDING TRENCHES

even before the war, there had come a change in this attitude of Western Europe, and that Turkey must be helped to stand was held to be no longer a fundamental doctrine of diplomacy. Now, with Turkey arrayed against its former chief supporters, the London *Fortnightly Review* (April, 1915), says:—

"The dogma as to the necessity of preserving the integrity of the Ottoman Empire has been cast aside. The old idols are cast on the fire."

Now Turkey is receiving help from another set of powers. Between them all, one thing is certain,—as the "sure word of prophecy" declares, one of these days, left without the help it has received from the rivalries of the powers, the Ottoman Empire will come to its end. Many observers, looking on, see this ending hastened by the great war. Thus, when Turkey went into the conflict, the *Washington Times* (Nov. 1, 1914), said:—

"There is not the possible chance of Turkey's ultimately gaining, however the war may go. If she allies herself with Germany, and Germany wins, what next? . . . Turkey will be brushed out of Europe, and presently out of existence. . . . On the other hand, what if the Allies win? There will be no more of the weak-kneed British attitude that in the past has made Downing Street chief supporter of the Sick Man, lest his demise open the way for Russia to Constantinople. . . . If the Allies win, it will mean not merely the end of Turkey in Europe, but of Turkey. The empire will be dismembered; perhaps not immediately, but in the processes of no great period."

By what conditions, or by what combinations of powers, these things may be brought about, or hastened, or delayed, it is beyond human foresight to discern. Speculation can be only harmful. But the prophecy is sure:—

"He shall come to his end, and none shall help him. And at that time shall Michael stand up: . . . and there shall be a time of trouble, such as never was since there was a nation."

The Same Thing in the Revelation

In the sixteenth chapter of Revelation, the prophet John was shown the power represented by the river Euphrates. It is the Turkish power that has dwelt by the Euphrates in all modern times. As the Nile stood for Egypt and the Tiber for Rome, so the Euphrates has

stood for the Turkish power. The prophet describes its end:—

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16: 12.

Then, following the end of this power, the prophet saw the gathering of the nations for the final Armaged-



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BARBED WIRE ENTANGLEMENTS ON THE SNOWY MOUNTAIN FRONTIER OF ITALY, 10,800 FEET ABOVE THE SEA

don,—“the cities of the nations fell,” and the judgments of the last day came upon a guilty world.

Here again, as in the prophecy of Daniel 11, the end of this power ruling in Syria, by the Euphrates, is the signal that the end of all things is close at hand.

“Be Ye Also Ready”

It is vitally important to get the lesson from the chronology of this drying up of the power by the Eu-

phrates. No one should say, “I will watch and see, and turn to the Lord when Turkey comes to its end.” That would be to wait too late. The end of this power, as described in Rev. 16: 12, comes during the pouring out of the seven last plagues. It comes under the sixth plague. But according to the last verse of the preceding chapter, Christ’s ministry for sinners is finished in the heavenly temple before these plagues begin to come upon the earth. Human probation will have closed. The solemn sentence has then been spoken:—

“He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22: 11, 12.

“Now is the accepted time;” not when the last step is taken and Turkey comes to its end. “Now is the day of salvation.” The “sure word of prophecy” traces for us the outline of history through the ages and to the end, in order that all may understand that the end is now near at hand, and that God’s message now is, “Be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matt. 24: 44.



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ARRIVAL OF THE BRITISH TROOPS AT SALONIKI



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MESSENGERS OF DEATH IN PLENTY

CHAPTER III

ARMAGEDDON

The Last Conflict of the Nations

MANIFESTLY, the European conflict, terrible and far-reaching as it is, is not the Armageddon of the nations, of which the Scripture tells us. But it is surely a forerunner of that last great clash of world empires.

Preparations for It

For years the growing armaments of the nations have caused deepest concern to statesmen and all thoughtful observers. Some years ago Queen Alexandra, of England, now the queen mother, said of all this war preparation:—

“I was educated in the school of a king who was, before all things, just, and I have tried, like him, always to preach love and

charity. I have always mistrusted warlike preparations, of which nations seem never to tire. Some day this accumulated material of soldiers and guns will burst into flames in a frightful war that will throw humanity into mourning on earth, and grieve our universal Father in heaven."

It has been seen that the rivalries of the nations, and the distrust, on which these preparations were based,



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A STOREHOUSE IN GERMANY, 300,000 BAGS OF FLOUR

were bound, sooner or later, to bring conflict on a vast scale. Some years ago the London *Contemporary Review* said:—

"Odd things are happening everywhere. . . . Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay, all awaiting Armageddon."

In a speech in 1909, Lord Roseberry, of England, deplored the race of armaments, declaring the unprecedented preparations for war in Europe to be—

"as if for some great Armageddon—and that in a time of the profoundest peace."

Thus, in the years of general peace, but of almost universal preparations for war, statesmen and writers used the Scriptural phrase to describe the clash of nations which they saw impending. While there was outward peace, there was ever-increasing rivalry and antagonism of interests. In 1911, an article in the London *Nineteenth Century and After*, declared:—

"Never was national and racial feeling stronger upon earth than it is now. Never was preparation for war so tremendous and so sustained. Never was striking power so swift and so terribly formidable. . . . The shadow of conflict and of displacement greater than any which mankind has known since Attila and his Huns were stayed at châlons, is visibly impending over the world. Almost can the ear of imagination hear the gathering of the legions for the fiery trial of peoples, a sound vast as the trumpet of the Lord of hosts." —Quoted in the *Literary Digest*, May 6, 1911.

All through these recent years, observers have seen the sure signs of a coming storm.

The Scriptures Forewarned Us

Many have thought that surely the modern world had learned a better way than the old-time method of force in the settlement of disputes and rivalries. Happy would we all be if such were the case. But the Scriptures have warned us plainly that the latter days were to be days of unusual display of the war spirit. True, many people were to be talking of peace and safety, the prophecy tells us. They were to be saying of the nations,—

"They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4.

Just such talk of peace and safety we have heard. But while "many people" were to be saying this in the last days, the prophecy declared that the actual conditions would be the very reverse:—

"Proclaim ye this among the Gentiles [the nations]: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen." Joel 3: 9-11.

This was to be the spirit of the world in the last days; for the context shows that the prophecy applies just before the coming of "the day of the Lord." And no argument is needed now to convince any that this prophecy pictures the world as it is. The product of the plowshare is being turned into swords — or weapons of war — as never before in human history.

Ancient Prophets and Modern Statesmen

The writings of the ancient prophets describe conditions in our times in terms strikingly parallel to those used by modern statesmen.

"I have declared the former things from the beginning," the Lord says; "before it came to pass I showed it thee." Isa 48: 3, 5. This is in order that as men see the events of the prophecy coming to pass, they may know that the Most High is speaking to their souls, and may turn to Him and find refuge and salvation.

One of the last speeches that the late Lord Salisbury made in the House of Lords, as British premier, was in defense of increased army and navy appropriations. He said: —

"For years public opinion was in favor of a pacific policy, but now that state of opinion has passed away. The tide has turned, and who am I, and who are we, that we should attempt to stem the tide? If the tide has turned, we shall have to go with it. We are in the presence of forces far larger than we can wield."

What are these forces before which the aged statesman said cabinets were powerless,— forces stirring the peoples out of their former pacific attitude, and sweeping the nations on toward war? The ancient prophet answers.



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AN ITALIAN GREAT GUN IN POSITION

The Lord opened before the prophet John, in vision, the scenes of the last days. As he looked, he saw the supernatural agencies of Satan, "the spirits of devils," going forth —

"unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

These are the agencies that have been sowing hatreds and stirring up strifes. Sir Edward Grey, British foreign secretary, speaking in the House of Commons, Nov. 27, 1911, described the workings of these forces most accurately. He said: —

"It is really as if in the atmosphere of the world there were some mischievous influence at work, which troubles and excites every part of it."

What the ancient prophet saw in vision, and described on the sacred page nearly two thousand years ago, the modern statesman describes as a condition actually to be faced.

The prophet saw these evil spirits stirring up "the whole world" for the last great conflict. In his speech at Cleveland, Jan. 29, 1916, President Wilson told how the spirit of war was abroad in all the world: —

"What are the elements of the case? In the first place, and most obviously, two thirds of the world are at war. It is not merely a European struggle: nations in the Orient have become involved, as well as nations in the West, and everywhere there seems to be creeping even upon the nations disengaged the spirit and the threat of war." — *Washington Post, Jan. 30, 1916.*

Who cannot see that what the prophet saw in vision so long ago, is in process of fulfilment before our eyes?

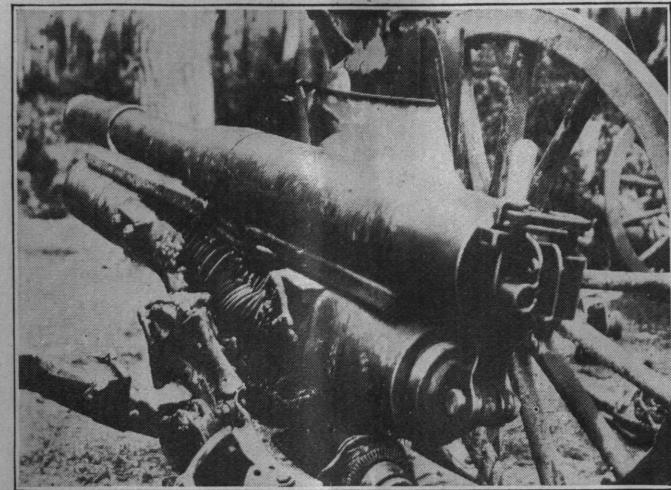
The Prelude to Armageddon

The final clash of the nations, however, does not come until Turkey falls. The great Moslem power occupies the pivotal point between East and West. In the prophet's vision of the gathering of "the whole world" to the

last great conflict, he first saw this Moslem power by the Euphrates come to its end: —

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16: 12.

The spirit of war, as we have seen, is already stirring up the East, against the time when all the world, liter-



Boston Photo News Co.

A WOUNDED MONSTER

ally, will gather for battle. The *London Nineteenth Century and After*, said several years ago: —

"A new spirit is abroad in the East. It arose on the shores of the Pacific when Japan proved that the great powers of Europe are not invulnerable. North and south and west it has spread, rousing China out of centuries of slumber, stirring India into ominous questioning, reviving memories of past glory in Persia, breeding discontent in Egypt, and luring Turkey on to the rocks." — *May, 1913.*

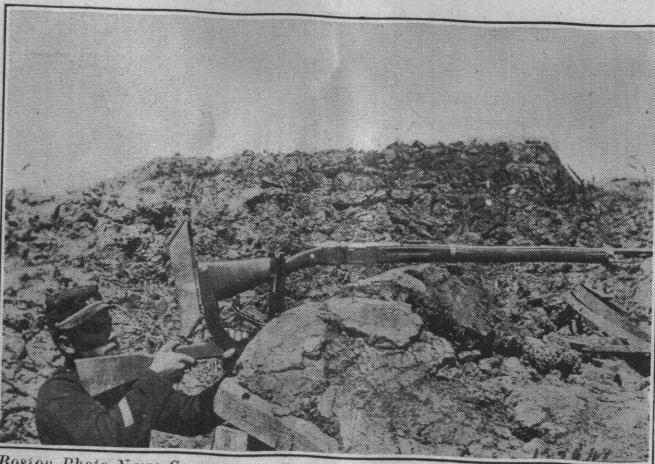
In some manner, which we need not presume to forecast, the fall of the Turkish power by the river

Euphrates will prepare the way for these forces of the East to come up to join in the last great struggle.

Armageddon

In the prophet's vision he next saw the powers of evil actually gathering the nations for the battle of that great day of God Almighty: —

"He gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 16.



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A KIND OF PERISCOPE TO AVOID EXPOSURE IN TRENCH WARFARE

Here is where speakers and writers get the word Armageddon. It means the hill or mount of Megiddo, which marks the historic battle plain of the Near East. Cormack says: —

"Megiddo was the military key of Syria; it commanded at once the highway northward to Phenicia and Cœle-Syria and the road across Galilee to Damascus and the valley of the Euphrates. . . . The vale of Kishon and the region of Megiddo were inevitable battle fields. Through all history they retained that qualification; there many of the great contests of Southeastern Asia have been decided." —"Pre-Biblical Syria and Palestine," p. 82.

It is not that all the forces in the final battle of the nations must find space immediately about Megiddo itself, when already we hear of battle fronts in Europe of hundreds of miles; but Megiddo, as the "military key of Syria," marks the Near East as the field of the last great struggle of the nations. The prophet, in vision, saw the gathering of the forces in the last day around this ancient meeting place of nations; and in modern



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SERBIANS FIGHTING FOR THEIR UNFORTUNATE COUNTRY

times this same region is indeed counted the great international storm center, the pivotal point around which contests involving Asia and Europe must naturally revolve.

Speaking of the political importance of this region, the London *Fortnightly Review* said some years ago: —

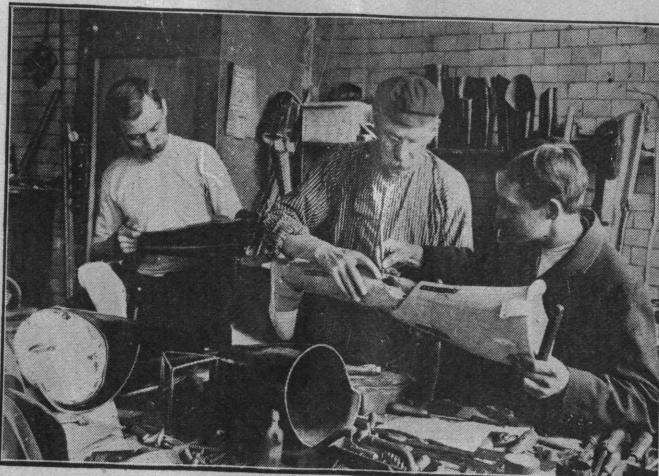
"Palestine is the great center, the meeting of the roads. Whoever holds Palestine, commands the great lines of communication, not only by land, but also by sea."

The ancient prophet described this region as the great storm center; the modern observer sees it even so.

What Armageddon is, is plainly stated. It is the final clash of earth's warring nations, the "battle of that great day of God Almighty." East and West and all the world are to be represented in it.

When Armageddon Comes

Already human probation has closed when Armageddon comes, and the ministry of Christ for sin has been



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MAKING ARTIFICIAL LIMBS — ONE OF THE GRUESOME, THRIVING INDUSTRIES OF WAR

finished in the heavenly temple. Rev. 15:8. As the nations gather for the conflict, the voice from heaven cries, "It is done." There comes the mightiest quaking this earth has ever felt; the "cities of the nations" fall, and great Babylon comes in remembrance before God. Every island flees away, and the mountains are not found. Rev. 16: 16-21.

Armageddon is the signal of the end of the world. It is plain that the world is hastening on toward Armageddon. And surely this prophecy concerning it is given in order that as the world fills with strife and the great day is seen to be hastening, men may be warned of the coming end, and prepare to meet the Lord. In the midst of this very prophecy of Armageddon, the Lord interjects the solemn call:—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

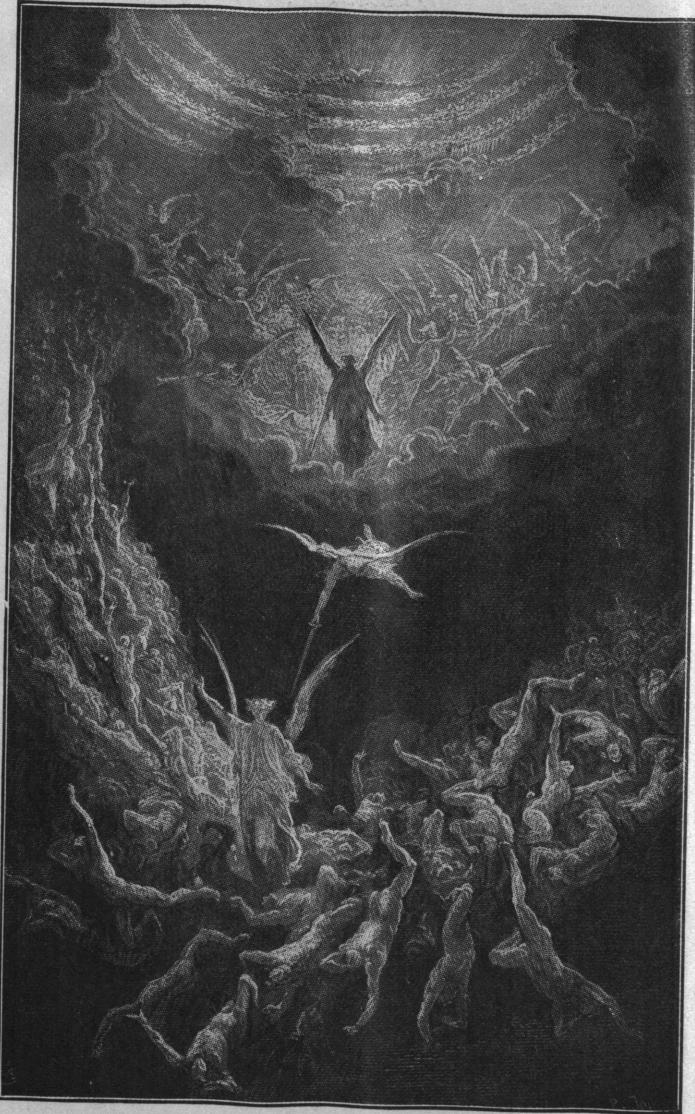
ABOVE the din of angry armies strong,
We hear a song, a song of hope and trust,
The Battle Hymn of the redeemed. They sing
Of crumbling kingdoms and a melting earth;
They sing of desolations far and near;
But through the song, a note of triumph peals:
"We will not fear — not fear, though earth shall quake,
And mountains fall into the sea. The God
Of Jacob is our refuge and our strength.
A present help is God, the Lord of hosts."

ELIZA H. MORTON.



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THE WRECKAGE OF A RUSSIAN ARMORED MOTOR CAR MADE IN AMERICA



"THERE WAS WAR IN HEAVEN"

(44)



"I SAW SATAN AS LIGHTNING FALL FROM HEAVEN"

CHAPTER IV

THE ORIGIN OF WAR

"O WAR! begot in pride and luxury,
The child of malice and revengeful hate."

— *Daniel.*

As intimated by the poet, war originated in selfishness. The apostle goes to the root of the matter:—

"Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain." James 4: 1, 2.

Before human beings ever knew war, war began in heaven itself:—

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

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Selfishness, pride, greed of power, of position, started this first war in heaven. The prophet declares this in the words:—

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 12-14.

Milton's lines repeat the story gleaned from the Scripture narrative:—

"Th' infernal serpent, he it was, whose guile
Stirr'd up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from heaven, with all his host
Of rebel angels, by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If He opposed; and with ambitious aim
Against the throne and monarchy of God
Raised impious war in heav'n, and battle proud,
With vain attempt. Him the almighty Power
Hurl'd headlong flaming from th' ethereal sky."

—“Paradise Lost.”

Happy the lot of man had Satan never been able to infuse his spirit into the hearts of the human family! But we know the sad story. The deceiver, “that old serpent,” who was at war with heaven, beguiled our first parents into sin, and human nature became sinful and fallen.

In the fall of man, the same spirit of pride and ambition and greed that had actuated Satan in his original warfare against God, was communicated to the human family, and has ever since dominated the race, save as divine grace has been allowed to transform the natural heart.

With Satan war originated, and all the way along it

has been his spirit stirring up ambitions and hatreds and rivalries and love of conquest among the nations.

His evil influence it was that inspired Cain to disregard the divine requirements, and to reject the gospel



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A FRENCH AMBULANCE CART

of salvation as represented in the slain lamb of the offering. And when abandonment to his own selfish way placed Cain fully under the control of the evil one, quickly the hand of violence was raised for the first time by a man against a fellow man. Cain made war upon Abel his brother, and slew him.

By the time of Noah, “the earth was filled with violence,” and the flood swept away the old world for its

wickedness. Soon after the flood, however, as the descendants of Noah grew into tribes and nations, the lust of conquest and dominion again appeared.

We read of Nimrod:—

“He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the



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BREAD MAKING AT THE FRONT IN FRANCE

mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Gen. 10: 8-10.

Of Nimrod, Robinson’s “Calmet’s Dictionary of the Holy Bible,” says:—

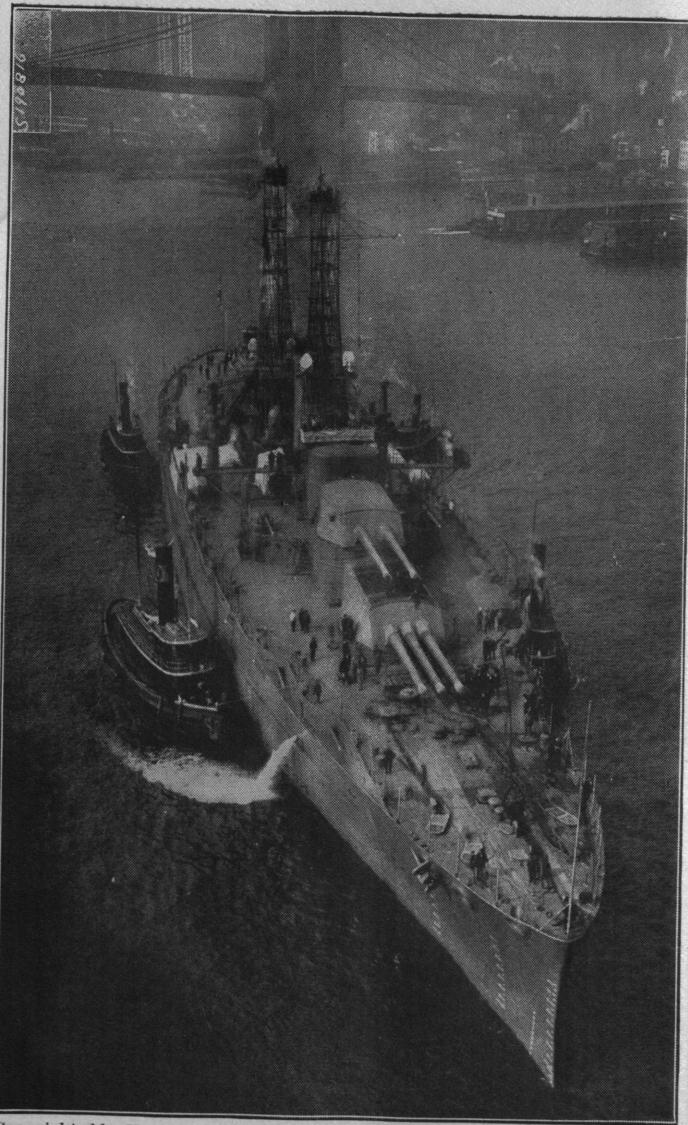
“He was the first to monopolize power on the earth, and gave occasion to the proverb, ‘Like Nimrod the great hunter before the Lord.’ His hunting was not only of wild beasts, but also to subdue men, to reduce them under his dominion.”

Beginning with his following secured at Babel, it would seem that Nimrod entered upon a career of conquest, and by war subdued to his own rule the other districts mentioned in Gen. 10: 10, building a city at Calneh, and making that for a time the seat of his government. From that day onward, the history tells the story of war from generation to generation.

It appears, therefore, in brief, that war originated in Satan’s rebellion in heaven; that with the casting of the enemy out of heaven the controversy was transferred to the earth; and that from that day to this, our poor world has been scourged and torn by wars. Back of all the pride of power and greed of possession, or mere wantonness, from which wars are sprung upon the world, is the spirit of the god of this world, who was the great originator of war in heaven.



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UNITED STATES S. S. "NEVADA" PHOTOGRAPHED FROM
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(50)



SATAN ENTERING THE GARDEN OF EDEN

CHAPTER V

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN

"WHEN the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God. and have the testimony of Jesus Christ." Rev. 12: 13, 17.

With the expulsion of Satan and his sympathizers from heaven, the great controversy between Christ and the archrebel was transferred to the earth. The nature of the contest was also changed in a measure: instead of continuing a struggle to retain possession of a place and a position in heaven, Satan resolved to destroy man, — especially men who were loyal to the Creator,— and to wrest from the Son of God Himself the possession and sovereignty of the earth.

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While the controversy was still between Christ and Satan, human wills and human hearts were now to be the battle ground; Christ endeavoring to win fallen man back to his allegiance to Heaven, and Satan striving to hold the ensnared race fast in the meshes of the net of sin that he had artfully cast over them.

The original war in heaven was between the Son of God in His own proper person as a divine being, and Satan, the most exalted of created intelligences. But when transferred to earth, the controversy must be fought out between Christ become "the seed of the woman," "the Son of man," and this same powerful angel, Lucifer, fallen it is true, but still mighty in the wisdom and strength with which the Creator had endowed him.

To Vindicate God's Justice

Satan had sought to justify his rebellion by the charge that God's government was unjust in that the divine law could not be kept even by angels, and still less by men. To disprove this charge, and to afford in the presence both of fallen angels and of unfallen worlds, ample and complete vindication of the justice of the divine government, the Son of God would Himself become flesh, would be born into the world just as all men are born, would subject Himself to all the untoward circumstances by which men are surrounded, and under these conditions would meet and overcome the enemy of all righteousness on his own ground.

Adam had failed, but through the promised seed defeat would give place to victory. From Adam's race would spring One pledged to destroy not only the work of Satan, but even the great enemy himself, as is plainly implied in the words, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

The true history of God's people and of His dealing with them, whether we find it in the Scriptures or in other writings, is a history of the great controversy between Christ and Satan. For even though the venomous shaft of Satan's malice be directed against the humblest saint of God, it must first pierce Christ's great heart of love and tenderness before it can find living sheath in the soul of one who is "in Him;" for it is still true today, as it has ever been, that "in all their affliction He was afflicted."

Though beguiled into sin, our first parents repented; and though weakened in moral power, they resumed their attitude of loyalty to the Creator. The seeds of sin were, however, transmitted to their offspring. Cain, their first-born, by unbelief gave himself into the control of Satan. He lived in sin, and finally slew his brother Abel. But Seth, Adam's third son, followed the example of his parents, and served the Lord.

The good and the bad were mingled together in the world. Through all the ages, Satan has pitted the evil against the good in an effort to destroy both. Not only by direct outward attack, but also through human passions and human frailties, the enemy has constantly endeavored to degrade and alienate the fallen race. But though at times the conflict has waxed fierce, a true seed has ever been preserved in the earth, imperfect it is true, weak and sinful it must be confessed, but nevertheless having a heart set to obey the Lord.

The Promise to Abraham

By and by the time came that God would make choice of one man through whom the promise of Gen. 3:15, the promise of a Saviour, should be fulfilled. And He chose Abraham, calling him out from his heathen environment of idol-worshiping friends and kindred, that He

might make him the father of many nations, and the progenitor of the promised seed.

The story of this noble patriarch is familiar. The promise to Abraham was, "In thy seed shall all the nations of the earth be blessed." Gen. 22: 18. In Gal. 3: 16 the apostle tells us that these words were a promise to Christ: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ."

All the promises of the Old Testament looked to the coming of the "Desire of all nations;" toward this event were the eyes of all people directed, for in Him centered the hope of the world. And as He was the center of hope, even though often vague and shadowy, so, too, was He the center of warfare: against Him were directed all the fiery darts of the enemy. At every turn Satan sought to cut off hope of the realization of the promises by breaking the continuity of the line of fleshly descent from Abraham to the promised Seed; and by seeking to destroy even the Seed Himself soon after His birth in Bethlehem.

Satan's Effort to Defeat God's Plan

When Jesus was born into the world, the event was announced by angels, not to the learned and the great in Jerusalem, but to the humble shepherds watching their flocks upon the plains of Bethlehem, under the open canopy of heaven, and their story and song was: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 11, 14.

The jealousy of Herod was the agency by which Satan endeavored to defeat the plan of God, by destroying all the male children in Bethlehem and the region round about, from two years old and under, according to the time of the visit of the wise men from the East.

Medem Photo Service

AN ITALIAN OFFICER OF THE "COMPANY OF DEATH." THE ARMOR
SUGGESTS A RETURN TO THE MEDIEVAL

(54)



But God's plan was not to be defeated. Joseph, warned of God in a dream, had taken the young child and His mother, and fled by night, going down into Egypt, where he abode until the death of Herod.

The climax of the great controversy was reached in the garden of Gethsemane, upon Calvary, and in Joseph's new tomb. And at each of these crucial points, Christ conquered. In the garden and at the cross were fulfilled the words: "I have trodden the wine press alone; and of the people there was none with me." Isa. 63: 3.

Victory by Submission to the Divine Will

In each of these supreme tests, victory was by surrender. We can never know how dark in the garden of Gethsemane seemed "the malignity of sin," nor "how terrible was the temptation to let the human race bear the consequence of its own guilt, while He stood innocent before God." But to have drawn back would have been to accept defeat, and His word of surrender to the divine will, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done," was a veritable pean of victory. Then again on the cross we see manifested the same spirit of perfect submission when He made the final surrender: "Father, into Thy hands I commend My spirit."

Following Christ's life of spotless righteousness, there could be but one issue at the tomb, namely, His resurrection, as it is written: "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2: 24.

"Who, being in the form of God, . . . took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things

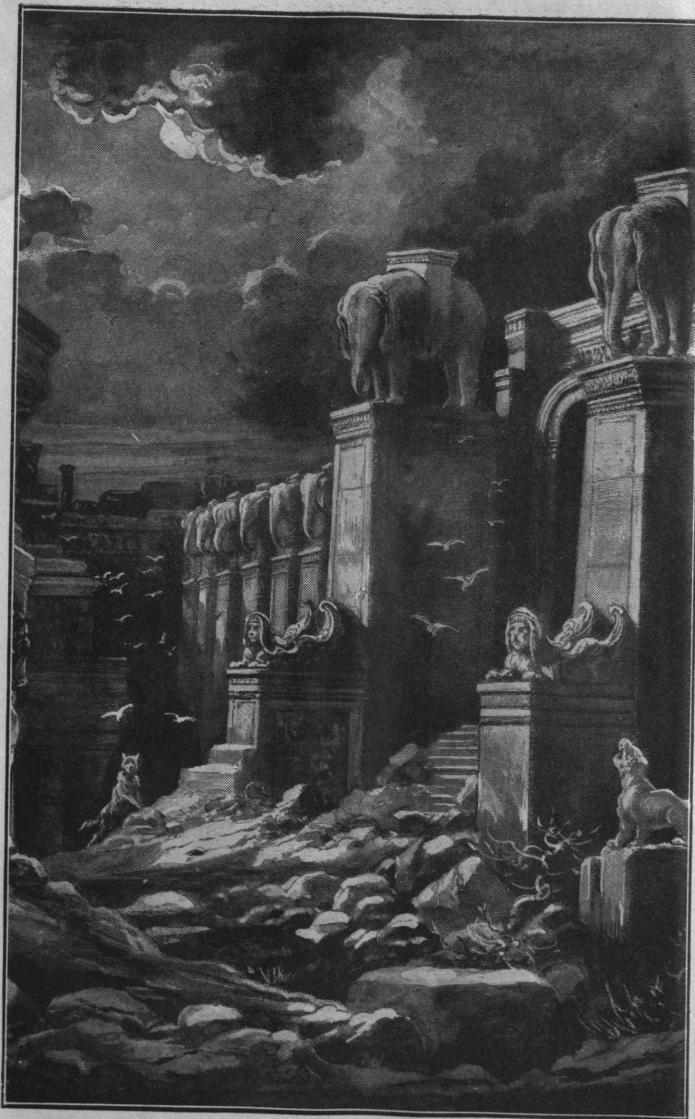
in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 6-11.

Satan was vanquished when Christ rose triumphant over death. Christ took man's place, and died, "that through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14. The fulness of time is near at hand, when the number of the children of the kingdom will be made up, redeemed from the power of the evil one, and then Christ will come in glory as King of kings and Lord of lords. Then sin and the author of sin will be destroyed, and it will have come to pass as written,—

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever" Rev. 11: 15.



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A MONUMENT TO THE RISE AND FALL OF NATIONS
(58)



ISAIAH'S VISION OF THE RUINS OF BABYLON

CHAPTER VI

THE KINGDOMS OF THIS WORLD AND THE KINGDOM OF GOD

IN what notable respect do the Holy Scriptures differ from the so-called sacred writings of the false religious systems? — In this respect: they foretell future events. There are predictions recorded in the Bible which were made many centuries before the events occurred. This is one of the proofs of the divine origin of the Scriptures.

A Statement and a Challenge

In establishing His claim to be the one true God, Jehovah Himself, through His prophet, has stated that He declares the end from the beginning, and challenges the false gods to do the same: —

“ I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure.” Isa. 46: 9, 10.

(59)

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me." Isa. 45: 21.

"Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41: 23.

The heathen oracles framed their utterances in such ambiguous language that, whatever the event might be, it could be twisted into a fulfilment of the prediction; but not so with the prophecies of the Scriptures. Many of them are put in simple form; and where symbols are employed, they are in most cases either interpreted in direct connection with the prophecy, or in some other portion of the Bible.

The records of many centuries of history have borne unimpeachable testimony to the reliability of divine prophecy as shown in its fulfilment. An outline picture of the world's history has been made by the prophetic pencil, and the rise and fall of kingdoms, the fortunes of empires, and some of the most striking natural phenomena have all occurred in harmony with this outline.

With great definiteness the first advent of our Lord was foretold:—

Isaiah prophesied of the fact of Christ's birth of a virgin. Isa. 7: 14.

Daniel foretold the time. Dan. 9: 25.

Micah spoke of the place. Micah 5: 2.

Hosea predicted His visit to Egypt. Hosea 11: 1.

Isaiah described His ministry to the sick. Isa. 53: 4.

Zechariah named the price of His betrayal. Zech. 11: 12, 13.

The psalmist David described the disposition which would be made of His garments at the crucifixion, and His expiring cries of agony. Ps. 22: 18, 1.

The same writer spoke of His resurrection, and described His reception to the holy city when He returned from earth. Ps. 16: 10; 24: 7-10.

So completely are the earthly experiences of our Lord set forth in the prophecies that His life could almost be written in the words of the prophets.

The Sure Word of Prophecy

There is, therefore, great force in the climax of the apostle Peter's argument concerning the certainty of his teaching about Christ and His work:—

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1: 16-19.

This testimony to the certainty of the prophetic word is both divine and human. It is divine in that it is inspired by the Holy Spirit, and is therefore God's own assurance to man that what He declares will come to pass. It is human in that it indicates that fulfilled prophecy strengthens the conviction in the certainty of unfulfilled prophecy. As the result of sin, darkness has settled upon the earth and gross darkness upon many of the people; but the light of prophecy will, with absolute certainty, indicate the path of God's providences, and will enable the believer to understand the times and the seasons.

A Great Historic Outline

Simple in its outline of earthly history, and most positive in its declaration of the outcome, is the prophetic dream of Nebuchadnezzar and its authoritative interpretation, found in the second chapter of the book of Daniel.

The time of this dream and the interpretation was during the captivity of the people of Jerusalem in Babylon. Jerusalem had failed in God's purpose that witness

to His kingdom should be borne to all nations by the chosen people. So now, in His providence, His people were sent to Babylon as captives, to bear His message of salvation.

The essence of the gospel message for all times and all places is very simple. It is the announcement of God's purpose to establish His kingdom in the earth, and the revelation of the means by which this will be accomplished. From the time that the promise was made that the seed of the woman should bruise the head of the serpent (Gen. 3: 15), with constantly increasing clearness was it revealed in the types and in the definite utterances of the prophets that the kingdom of this world, which was given to the first Adam and lost through disobedience, would be given to the Son of man, the second Adam. In carrying out this plan, the eternal Son of God would humble Himself, take human flesh, and as a man win back the kingdom for the human family. This was the gospel story which was to be told to all nations.

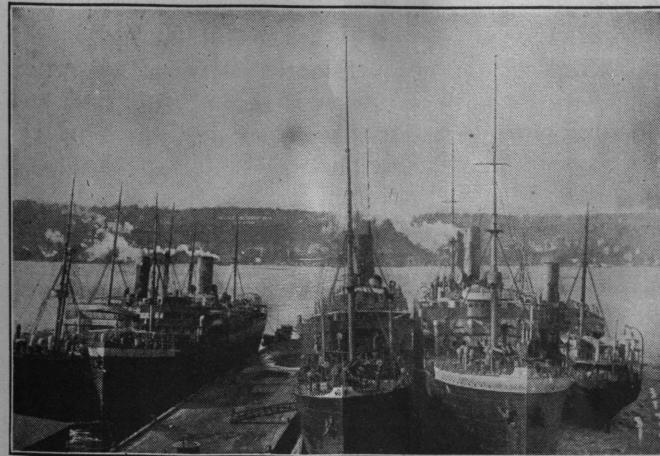
God's Message to Babylon

When, through the providence of God, the captive Daniel, loyal to the God of his fathers and faithful to the light which had come to him, had successfully passed the test that would enable him to stand before the king, and was reckoned among the wise men of Babylon, the way was fully prepared for him to deliver God's message to Nebuchadnezzar, and through him to the heathen world. Then it was that God gave to Nebuchadnezzar a dream which he was not permitted to recall later. Following his usual custom, he sought the aid of those wise men who professed to have access to sources of information not vouchsafed to ordinary mortals.

The collapse of worldly wisdom was manifest. The wise men declared that they would give the interpretation if the king would tell the dream. But the king

maintained that if they had supernatural power, as they claimed to have, they should be able to tell both the dream and the interpretation. The Chaldeans said:—

"There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Dan. 2: 10, 11.



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FIVE GREAT GERMAN VESSELS INTERNED IN NEW YORK HARBOR

Thereupon the king ordered all the wise men to be put to death. But as Daniel and his fellows sought God for deliverance, the secret was revealed to Daniel. It was all so ordered that the failure of human wisdom should be demonstrated, and it was shown that the true and living God does indeed dwell with flesh, even with the humble and believing heart.

God in History

The dream of Nebuchadnezzar, as we shall see later, was a revelation of the overruling providence of God in

the affairs of men, and the proclamation of the gospel of His own kingdom, to be established by the final overthrow of all earthly kingdoms. To give authority to this message, Daniel declared to Nebuchadnezzar:—

“The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.” Dan. 2: 27, 28.

Again and again it was emphasized that both the dream and its interpretation were a revelation from Him who knows what would come to pass hereafter. Then Daniel relates the dream:—

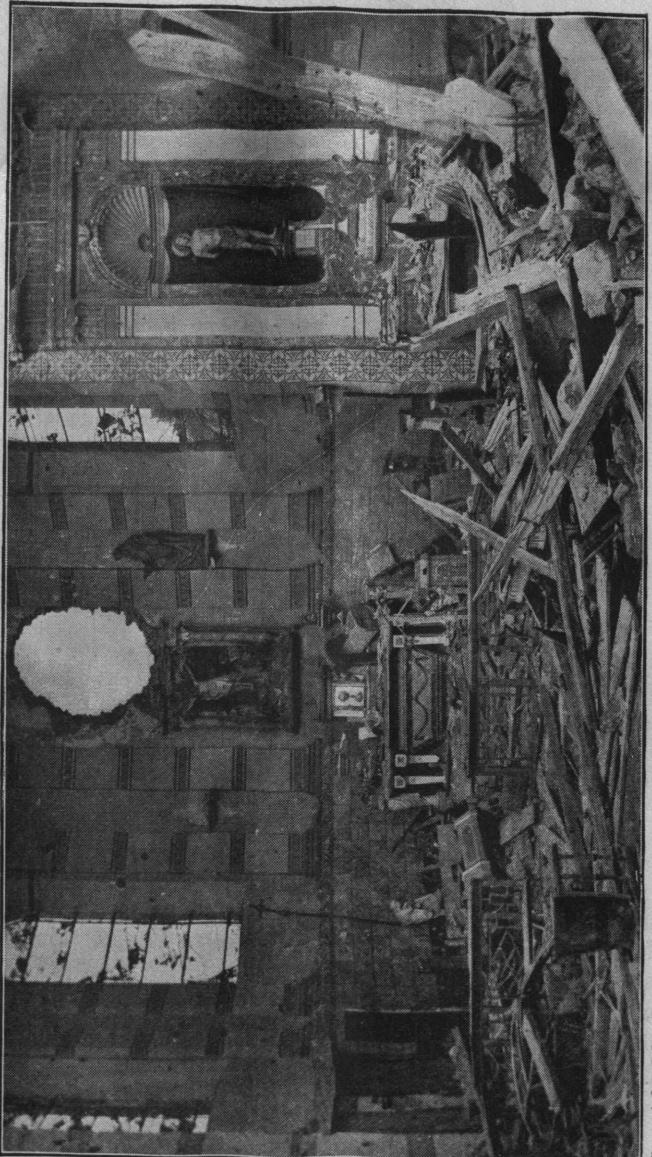
“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” Dan. 2: 31-35.

With a directness and an assurance growing out of his confidence in the revelation which had been made to him, Daniel proceeds to interpret to the king the dream which had troubled him:—

“Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.” Dan. 2: 37, 38.

Babylon's Greatness Not Enduring

Since its successful revolt against the king of Assyria, about twenty years before the events occurred which are here recorded, the kingdom of Babylon had grown in



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THE WRECKAGE OF WAR
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power until now it was the mightiest of earthly kingdoms. The use of gold to represent this kingdom is in harmony with the phraseology already employed more than a century before this time by the prophet Isaiah, who spoke of Babylon as "the golden city," or "the exactress of gold."

While Daniel ascribed greatness to the king of Babylon, he did not fail to declare that Nebuchadnezzar was indebted to the God of heaven for his exaltation to kingly power; and, furthermore, although he was a captive from a conquered city, he hesitated not to foretell the downfall of Babylon:—

"After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Dan. 2: 39.

It is among the simplest facts of history that the two kingdoms which successively followed Babylon were Medo-Persia and Greece. As silver is inferior to gold, so was Medo-Persia inferior to Babylon, not in power, but in character. The third kingdom, Grecia, was represented by the sides of brass. Both in mythology and in history the metal brass has been used with the description of the Greeks and their empire in a way which directly harmonizes with the symbolism of this dream.

"The Iron Monarchy of Rome"

But the transfer of empire does not end with the third kingdom; a fourth is to follow:—

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 40-43.

The historian Gibbon, who will hardly be accused of writing for the purpose of establishing the fulfilment of prophecy, uses language quite in harmony with the imagery employed by Daniel when he says: "The images of gold, or silver, or brass, that might serve to represent the nations or kings, were successively broken by the iron monarchy of Rome."

This suggests, what every reader of history knows, that the fourth universal kingdom, reckoning from Babylon, was Rome. The extent of this empire and the measure of its power are well described by Gibbon:—

"A modern tyrant, who should find no resistance either in his own breast or in his people, would soon experience a gentle restraint from the example of his equals, the dread of present censure, the advice of his allies, and the apprehension of his enemies. The object of his displeasure, escaping from the narrow limits of his dominions, would easily obtain, in a happier climate, a secure refuge, . . . the freedom of complaint, and perhaps means of revenge. But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive."—"The Decline and Fall of the Roman Empire," chap. 3.

The Division of the Fourth Kingdom and the Establishment of the Kingdom of God

But this period of unlimited despotism was not to continue indefinitely. Daniel foretold the time when the kingdom should be divided. And so it was. The Roman Empire was divided into lesser kingdoms by the incursions of the barbarian nations of Northern Europe. The mingling of the iron and the clay, which was interpreted to mean alliances between the rulers of the divided kingdom, probably by intermarriage, would not serve to bind together permanently the separated portions, "even as

iron is not mixed with clay." The fourth kingdom would be the last of earth's universal empires. The kings of the divided fourth kingdom would never be able to cement their possessions into one homogeneous power. The fifth kingdom will be of an altogether different character:—

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not



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BARRACKS BUILT OF TREES AND BRUSH NEAR THE TRENCHES

be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

The four kingdoms were set up by earthly monarchs, the fifth kingdom will be set up by the God of heaven; the four kingdoms were temporary in their nature, the fifth kingdom is eternal.

"In the days of these kings," said the prophet, "the God of heaven" was to set up His kingdom. The kingdoms of divided Rome form the kingdoms of Western

Europe today. The world is now "in the days of these kings," and the impending event is the setting up of the kingdom of God.

The Gospel of the Kingdom Proclaimed in Babylon

By the dream of Nebuchadnezzar and the divinely revealed interpretation, the gospel of the kingdom was proclaimed in Babylon. That it made a deep impression upon the mind of the king is shown by his declaration to Daniel: "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Dan. 2: 47. This message, combined with later experiences, resulted in fully humbling the pride of the heathen king, and in leading him to a personal acknowledgment of the sovereignty of the King of heaven.

A vital feature of the gospel of the kingdom is the union of divinity and humanity exemplified in the incarnation of the Son of God; and the essential experience in the acceptance of the gospel message is the union of the divine and the human in the person of each believer, so that he is enabled to say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

In this matter of intimate personal fellowship with Deity, Christianity differs from every false system of religion, and this distinguishing feature is variously spoken of as "the mystery of godliness," "the mystery of the gospel," and "the mystery of the kingdom of God." This mystery, or secret, was denied by the wise men of Babylon, who admitted concerning their gods that their "dwelling is not with flesh;" but it was proclaimed by Daniel, not so much in the direct form of words used as in his own experience.

The wise men of Babylon had confessed their inability to make known his dream to King Nebuchadnezzar,

and had declared that no mortal could do what he required, since, according to their theology, there was no direct union between gods and men. If, therefore, any one should be able to make known his dream to the king, this in itself would be the most convincing proof of a union with the divine, which was denied in the religion of Babylon. When, therefore, the captive Daniel, a believer in the God of heaven, was able to come before the king and not only tell his dream, but also furnish an authoritative interpretation of it, there was proclaimed in the most emphatic manner in Babylon both the fact of the coming kingdom of God, and also that distinguishing feature of genuine Christianity,—the mystery of the kingdom of God,—the soul-saving truth that a direct union has been formed between divinity and humanity, that the dwelling of God is with flesh.

The Kingdoms of the World to be Destroyed

By what Nebuchadnezzar saw in his dream, and by the interpretation Daniel gave to it, it is clearly indicated that the kingdom of God is to be established, not by the conversion and absorption of the kingdoms of this world, but by their utter overthrow. When the stone smote the image upon its feet,—

“then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them.” Dan. 2: 35.

Furthermore, Daniel declared that the fifth kingdom “shall break in pieces and consume all these kingdoms.” This is entirely in harmony with the general trend of Scripture teaching, which furnishes no satisfactory basis for the conversion of the world and a millennium of peace before Christ comes to take His kingdom. The rebellion of this world under the leadership of the “god of this world,” will be put down only by the setting up of God’s everlasting kingdom.

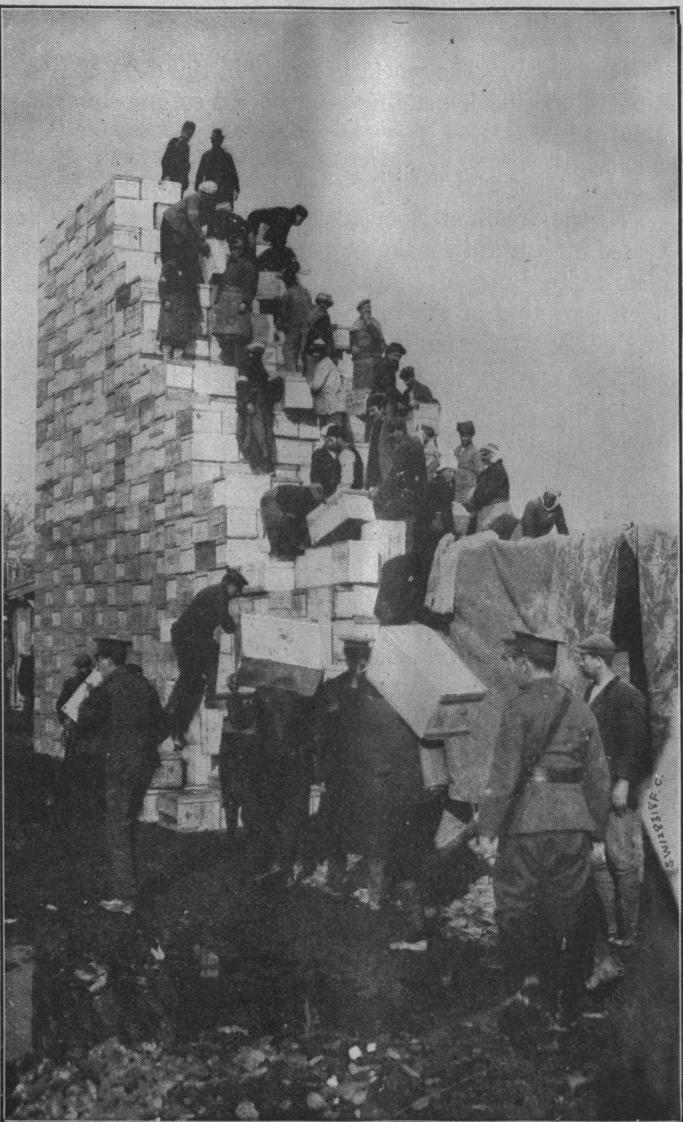


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BUILDING A TOWER OF BISCUITS AT SALONIKI FOR THE BALKAN CAMPAIGN

The Assurance of Eternal Life

Of the fifth kingdom it is said, "It shall stand forever." The permanency of the kingdom and the unending life of the citizens of the kingdom are the necessary consequence of the eternity of the being of the God of heaven, and of the union formed between the King and His subjects through the mediatorial work of the eternal Son. The prophecy of Daniel is the assurance of eternal life, the gift of God through faith in Christ. This is the foreshadowing of the plainer revelations of the New Testament:—

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 17.

The kingdom of God and the people of God will abide "while the years of eternity roll."

The Testimony of the Nations

The gospel of the kingdom was the theme of the preaching of both Christ and the apostles. This is clear from the statements of the Scriptures:—

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 14, 15.

"He [Paul] went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Acts 19: 8.

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts 28: 30, 31.

As the four universal kingdoms have long since passed away, and as other prophecies indicate that the world is now "in the days of these kings," with the signs fulfilled and fulfilling which show that the end of all earthly kingdoms is at hand, it is certainly fitting that the gospel of the soon-coming kingdom should now be proclaimed with compelling power to every nation under heaven.

Inasmuch as every specification of Daniel's prophecy, except the last, has already been fulfilled, and the record stands as the history of the world, the assurance is made doubly sure that the last specification will be fulfilled, and that the God of heaven will soon set up his kingdom. The prayer which has been repeated through the centuries, "Thy kingdom come. Thy will be done in earth, as it is in heaven," is about to be answered. The message to every soul is "Get right with God," "prepare to meet thy God."



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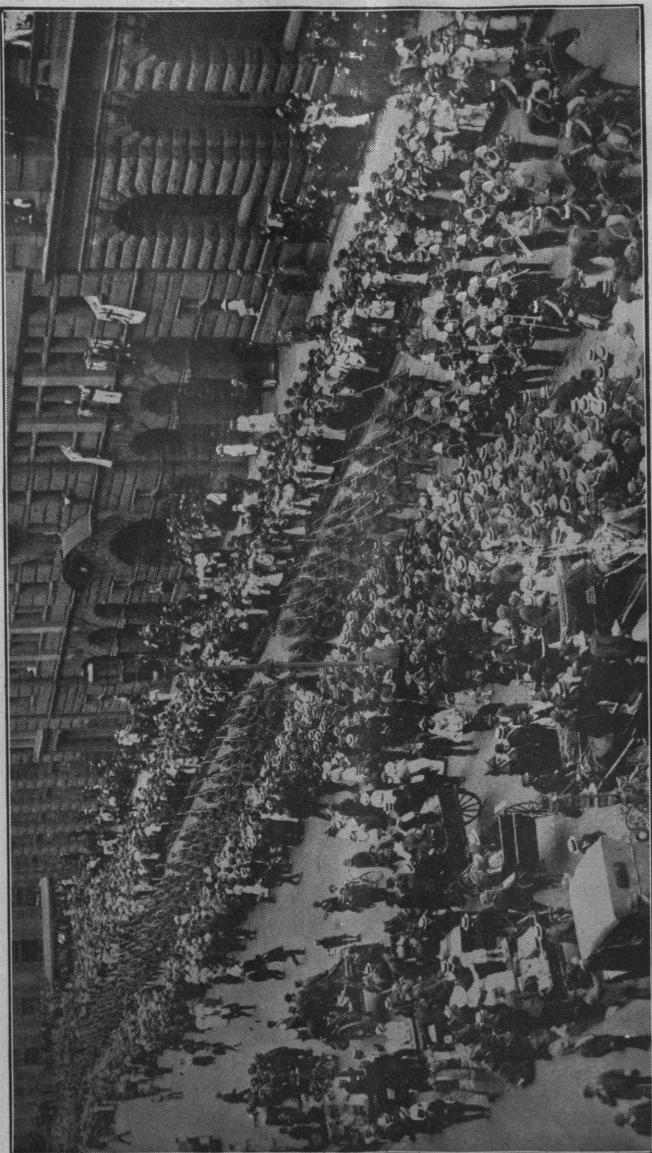


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TROOPS IN SYDNEY, AUSTRALIA, ON THEIR WAY TO EMBARK FOR EGYPT

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"BLOW YE THE TRUMPET IN ZION, . . . FOR THE DAY OF
THE LORD COMETH, FOR IT IS NIGH AT HAND"

CHAPTER VII THE COMING KING

"Thy Kingdom Come"

THE Saviour taught us to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6: 10.

The prayer that He taught all His children to pray must surely be answered. His glorious kingdom will come. His will, we know, will be done in earth as it is in heaven.

Looking upon the conditions in this present world, let us ask ourselves the questions, Is this the kingdom of our God? Has the stone of Nebuchadnezzar's dream (recorded in the second chapter of Daniel) yet smote the image, breaking it in pieces and scattering its dust as the chaff of the summer threshing floor,—the stone of

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the kingdom of God filling the whole earth? No; every book of Holy Writ, every inspired writer, from Moses to John the revelator, tells us in language we cannot misunderstand that God's kingdom is yet to come.

Promises of His Coming

From earliest times the promise of the coming King has cheered the hearts of God's children. Jude tells us: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

The psalmist declares: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Ps. 50: 3-6.

Isaiah is speaking of this event when he says: "He [God] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 8, 9.

Daniel tells us of that time in these words: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the

dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 1-3.

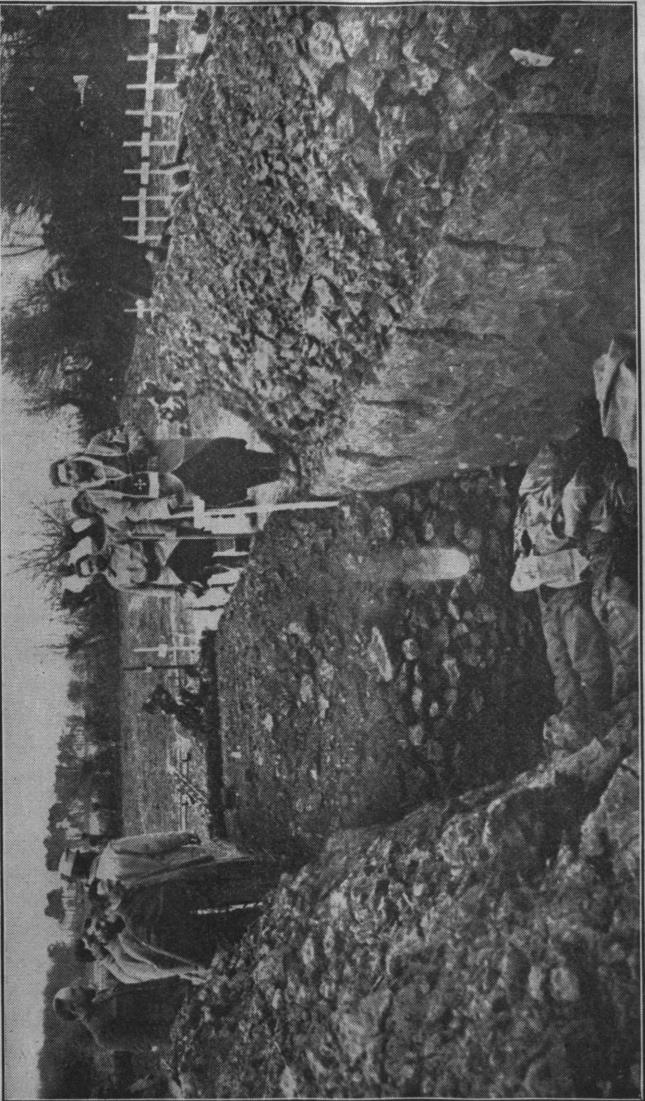
Zephaniah tells us how the day of God will affect those that are not prepared for it: "That day is a day of wrath, a day of trouble and distress, a day of waste-ness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1: 15.

The apostle Paul says: "The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18, A. R. V.

The apostle John was given a vision of that day, and describes its scenes of overpowering majesty: "The heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains, and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6: 14-17, A. R. V.

His Coming Visible to All

We have read the testimony of prophets and apostles telling of the certainty of Christ's return. Let us listen to the testimony of the angels. Jesus has risen from the dead, has given His last admonition to His beloved dis-



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THE TRENCHES OF THE DEAD. "ALL THAT ARE IN THE GRAVES SHALL HEAR HIS VOICE, AND SHALL COME FORTH."

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ciples, and is ascending bodily to heaven before their eyes. As they watch with straining eyes the disappearing form of the one who has been to them the chiefest among ten thousand, their Friend and Master, they suddenly become aware that two beings in white apparel are standing with them, who say: "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Acts 1: 11, A. R. V.

A cloud received Him out of sight. On clouds of glory He will come again. The revelator says: "Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him." Rev. 1: 7, A. R. V.

Christ Himself says: "They shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. . . . Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 30-35, A. R. V.

"The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 39-43, A. R. V.

Events of His Coming

Note the great events which in these scriptures are connected with the coming of Christ,—the end of the

world, the resurrection of the dead, the reward of the righteous, the destruction of the wicked. It is the climax of all earth's experiences. It is the culmination of the work of the gospel — the tares are separated from the wheat, the chaff from the kernel, the loyal from the disobedient.

In this life the gaudy, the unreal, the transitory, the self-assertive, the pretentious, have thrust themselves forward and upward at the expense of everything of true value; but that grand event puts the true where the true should be, and the false where the false belongs. The apostle Paul gives emphasis to this thought: "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward." 1 Cor. 3: 13, 14, A. R. V.

The Crowning Day

The day is near at hand when he who was once crowned with thorns will be crowned King of kings and Lord of lords. Of that coronation in heaven, just before Christ comes to earth, the prophet Daniel speaks: —

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14.

The Lost Dominion Restored to Man

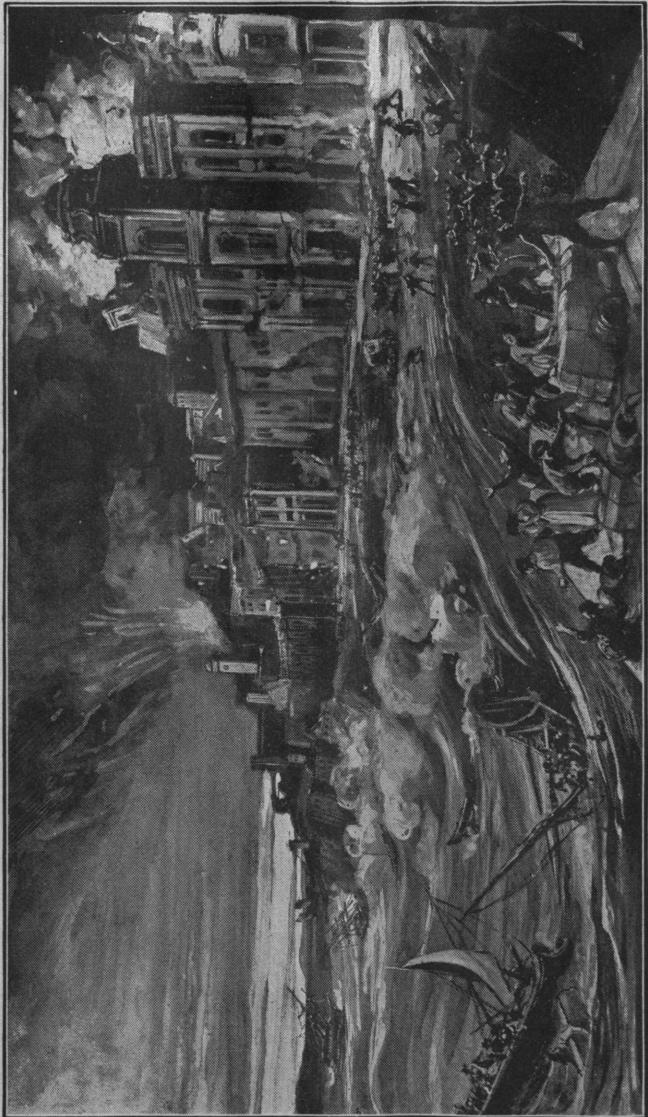
In that coronation there comes back to man, through the life and the death of the second Adam, the dominion lost in the triumph of Satan over our first parents. Since the day that man fell, the universe has waited for that consummation, that coronation, that vindication of the

love and justice of the Most High. In Christ's triumph every loyal child of God will triumph also; and the day of that triumph is near. Soon we shall see Him, either to welcome Him or to flee from the terror of His consuming presence. We ourselves choose which it shall be. Let us not spurn His gracious invitation. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 17, 12.

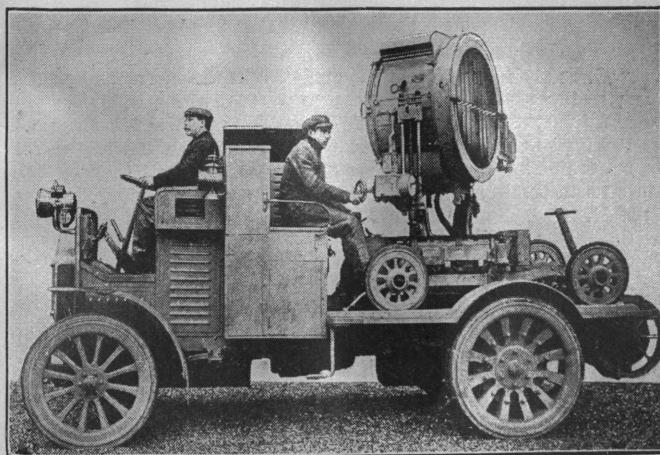


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SERBIAN PRISONERS



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A FIELD SEARCHLIGHT WITH A RANGE OF SIX MILES

CHAPTER VIII

THE SIGNS OF THE TIMES

“SURE there is need of social intercourse,
Benevolence, and peace, and mutual aid,
Between the nations in a world that seems
To toll the death bell of its own decease,
And by the voice of all its elements
To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers, deluging the dry?
Fires from beneath, and meteors from above;
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and forgone her usual rest.
Is it a time to wrangle, when the props
And pillars of our planet seem to fail,
And nature with a dim and sickly eye
To wait the close of all?”

—Cowper.

Many great lines of Bible prophecy point unerringly to this time in which we live, as the last days: and of these last days our Saviour Himself said:—

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"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

The Dark Day of 1780

In Matthew's account of the Saviour's prophecy, the first signs in the heavens are thus described: "The sun shall be darkened, and the moon shall not give her light." Matt. 24: 29, A. R. V. As the latter days came, these signs appeared. In the "Life of Edward Lee," the wonderful phenomenon of the darkening of the sun, in 1780, is described, as well as its effect upon the minds of those who witnessed it:—

"In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment day was at hand; and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude." —Published by the American Tract Society, No. 379 (old series).

Timothy Dwight, D. D., in "Connecticut Collections" says:—

"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."*

Dr. Tenney, writing to the Massachusetts Historical Society in 1785, of the same event, said:—

* It is sometimes stated that the legislature adjourned, and again that candles were brought in and that business continued. The fact seems to be that the lower house did adjourn, while the council, or senate, continued in session, doing business by candlelight.

"Although the uncommon darkness which attracted the attention of all ranks of people in this part of the country on the nineteenth of May, 1780, was a phenomenon which several gentlemen of considerable literary ability have endeavored to solve, yet I believe you will agree with me that no satisfactory solution has yet appeared."—"Collections of Massachusetts Historical Society," 1792, Vol. I.

Of the duration, degree, and extent of the darkness, another authority bears this testimony:—

"On the nineteenth of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning until midnight. The darkness was so great that the people were unable to read common print or to tell the time of day by their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night."—Robert Sears, "Guide to Knowledge," New York, 1845, p. 428. (Astor Library.)

As showing the lasting impression made by the dark day, witness the following, written by the poet Whittier many years after the event:—

" 'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell—
The twilight of the gods.

"Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

"And the moon shall not give her light." In the accounts of the dark day of 1780, the observers remark upon the fact that on the night following, the moon,

though full, gave no light. The testimony of Dr. Tenney as to this will suffice:—

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. . . . I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—*Letter, December, 1785, "Collections of Massachusetts Historical Society," 1792, Vol. I.*

The Falling Stars of 1833

The next sign mentioned by our Saviour was the falling of the stars: "The stars shall fall from heaven." Matt. 24: 29. The same event was foretold also in Rev. 6: 13. "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

This prophecy met a most accurate fulfilment in the great meteoric shower of Nov. 13, 1833. The *Connecticut Observer*, of Nov. 25, 1833, said:—

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of the great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. . . . A more correct picture of a fig tree casting its [unripe] fruit when blown by a mighty wind, it is not possible to behold."

Many more equally interesting statements might be quoted, but this must suffice. This great display of falling stars was observed over half of America.

Signs on the Earth

Our Saviour spoke not only of signs in the heavens, but also of signs that would appear upon the earth, saying, "There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24: 7.

Space would fail us to give a list of the various famines, whose victims have been numbered by hundreds of thousands. We can mention only a few. In 1837-38,

800,000 persons perished by a famine in northwest India. Twenty-eight years later, 1,000,000 perished from the same cause in Bengal and Orissa. Only twelve years later, 5,000,000 out of a population of 30,000,000 perished by famine in the Madras Presidency alone. During the ten years from 1891 to 1901 India lost 8,000,000 in population on account of famine, or an average of

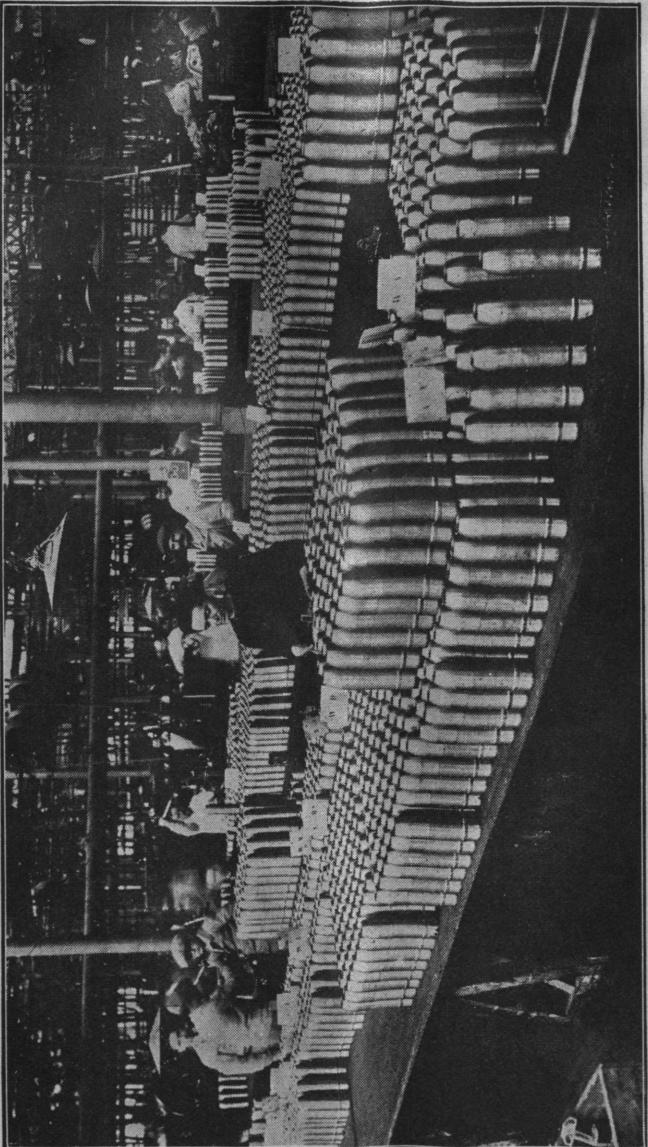


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ONE OF EARTH'S RUINED HOMES

800,000 each year. Elsewhere famine has taken its toll of death, and plague and pestilence have followed. In the nine years from 1896 to 1904 inclusive, the bubonic plague claimed victims to the number of 3,385,436.

But even more startling and striking in some respects is the increase of earthquakes in frequency and violence. From only sixteen recorded earthquakes during the 1796 years from B. C. 1700 to A. D. 96, such disturbances increased to an average of eight a year for the 1750 years



MEN AND WOMEN MAKING AMMUNITION NIGHT AND DAY

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from A. D. 96 to A. D. 1846. We select this date because it was then that the seismograph was first introduced, since which time many minor earthquakes have been noted that would otherwise have escaped observation.

Among the destructive earthquakes, that of Lisbon in 1755 stands preeminent. This earthquake was felt over nearly all of Europe, large sections of Africa and Asia, and as far west as the eastern coasts of North and South America. Ninety thousand lives were in a few moments snuffed out by it. Recent earthquakes have occurred in Italy, in South America, and in Japan, all attended by considerable loss of life and great destruction of property.

Our Saviour's words, "The sea and the waves roaring," find their fulfilment in tidal waves, tempests, tornadoes, etc., now so familiar to us all. All these have multiplied in modern times. Only a few years ago, well within the memory of men and women yet active, tornadoes, popularly called cyclones, were of rare occurrence. Now, however, they are quite common, even in regions formerly supposed to be wholly exempt from them. Some years ago the late Dr. Talmage, after recounting a number of the more recent tornadoes, said:—

"Satan, prince of the powers of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the times in which we live is disasters cyclonic?"

Signs in the Social World

When considering modern social conditions, the first fact that confronts us is that never before in the history of our race was a high civilization so world-wide, a good degree of learning so general, as now. Papers, magazines, books, schools, are everywhere. Modern conveniences abound, and it is difficult to get far beyond the reach of steam or electric transportation. The electric

telegraph and telephone are at man's service, to say nothing of the demonstrated possibilities of wireless telegraphy and telephony, or of submarine and aerial navigation.

And the wonder of it all is that the marvelous achievements of this age were revealed to a prophet of God twenty-five hundred years ago. Said the angel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

As there never was a time when knowledge was so general as now, so there never has been in any past age a time when people were running to and fro upon the face of the earth as they are doing now. The "time of the end" has come.

Another phase of modern social life is foretold in the Scriptures in these words: "As it was in the days of Noe," "even thus shall it be in the day when the Son of man is revealed." Luke 17: 26, 30.

The days of Noah were strongly marked by pleasure seeking and wickedness. Ours is likewise a pleasure-loving age; and in this it resembles the days that were before the flood, when "they were eating and drinking, marrying and giving in marriage." Matt. 24: 38. Not that these things were wrong in themselves, but wrong when they became the end, or object, instead of means to right ends. "Behold," says the Lord by His prophet, "this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16: 49.

These conditions were foretold not only by our Lord in the words quoted above from the seventeenth of Luke, but also by the apostle Paul when he wrote:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boast-

ers, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

Signs in the Industrial World

One of the most significant signs of the times is the great conflict that is on between capital and labor, be-



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AN OFFICER'S BOMB-PROOF SHELTER

tween the rich and the poor. This is touched only indirectly in our Lord's great prophecy of the twenty-fourth of Matthew, but in the fifth chapter of James so many details are given that it is impossible to mistake the import of the prophecy or the time of its application. The apostle says:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of

them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 1-8.

To refer to this scripture is not to say that all employers are selfish and unjust, or that all employees are oppressed; but no one needs to be told that in this age of vast wealth and luxury for the few and exacting toil and deprivation for the many, industrial discontent with conditions has been growing. The Lord warns against injustice and covetousness, and counsels believers: "Be patient . . . unto the coming of the Lord." That event will right all wrongs.

Signs in the Political World

Turning to the political world, we find conditions there also exactly as described in the divine Word. "Nation shall rise against nation, and kingdom against kingdom," said our Saviour. This has been true of nations all through the ages; but, as in other things, these conditions were to become worse and worse as we near the end. Today we see a state of affairs absolutely unparalleled in all history of the past.

Signs in the Religious World

It is eminently fitting that this study of some of the many signs of our times should close with at least a brief reference to signs in the religious world. And here, as already noted, we find a two-sided picture. On the one hand we find faith, on the other, unbelief; on the one

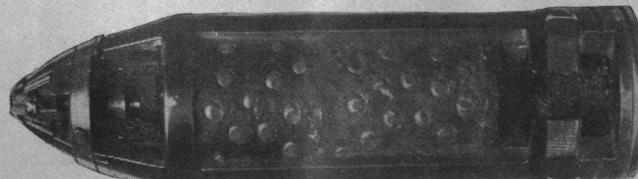
hand, godly lives, while on the other iniquity abounds. But in the midst of it all God's work goes forward; and today we see a world, while still wicked and largely indifferent to divine truth, nevertheless belted by the gospel message.

Today there is not a nation that has not heard more or less of the gospel of the Son of God. Is there not great significance in the fact that in this generation, when all the other signs to which we have referred are testifying that the end is near, the great movement of modern missions should adopt for its slogan (as it has done) the motto, "The gospel to all the world in this generation"?

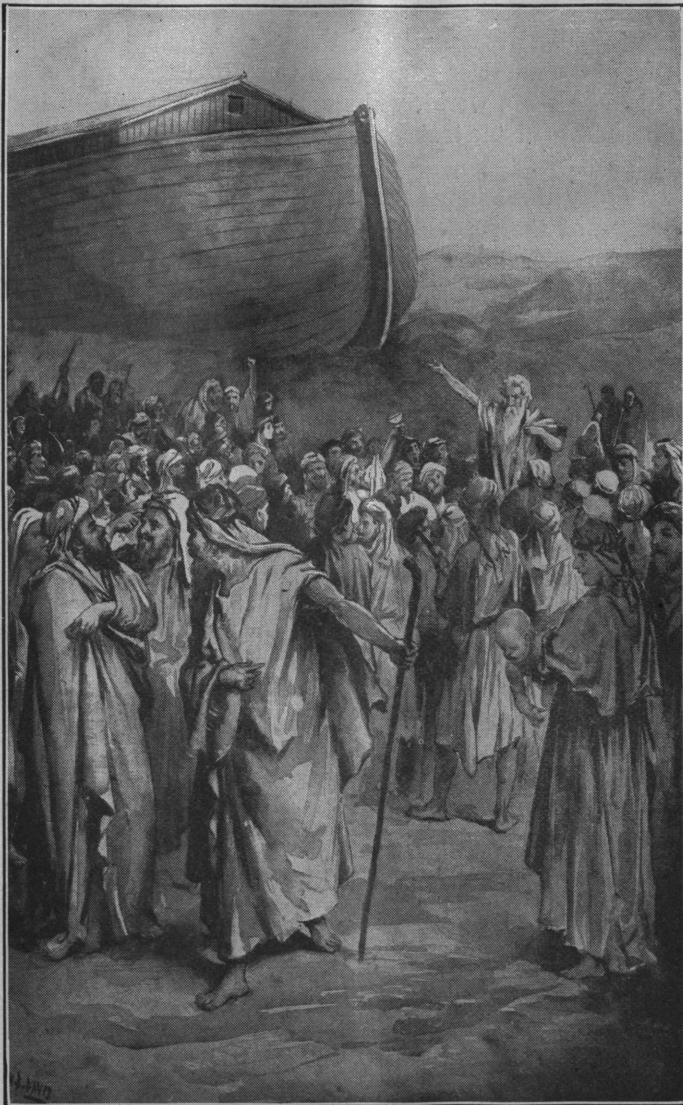
Our Saviour does not say that the world is to be converted by this gospel, and then shall the end come; but He does say:—

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. *have his coming is here*

Today we see this sign in the last stages of complete fulfilment—a grand consummation of a grand work; the sure harbinger of the glorious coming of the Son of man to reap the harvest of the earth, to take to Himself His waiting, expectant people.



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NOAH PREACHING

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"FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR
OF HIS JUDGMENT IS COME"

CHAPTER IX

THE JUDGMENT-HOUR MESSAGE

THE Scriptures plainly teach that there will be a judgment hour, and a judgment-hour message. The apostle Paul declared, "God . . . hath appointed a day, in the which He will judge the world." Acts 17:30, 31. This same apostle, in preaching the gospel to Felix, "reasoned of righteousness, temperance, and judgment to come." Acts 24:25. Nor has this belief been confined alone to the church. The people of nearly every race and nationality throughout the ages have looked forward to a time when all would be called to an account for their conduct in this present world.

Time of the Judgment

When will the judgment take place? It does not occur, as some teach, at death, but it does take place in connection with the closing events of this earth's history. Immediately prior to the return of Christ to this earth, where He will establish His everlasting reign, the cases of earth's inhabitants will be brought before the heavenly

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tribunal to determine whether or not they have availed themselves of the provisions of the gospel, and are thus entitled to become subjects of the kingdom of peace. This is clearly taught by the prophet Daniel:—

"I beheld till the thrones were cast down [“placed,” R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

When this review of the cases of all who have ever lived is finished, and the destiny of all fixed, the heavenly court confers upon Christ the kingdom. The prophet was shown the scene:—

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14.

Then Jesus comes as King to take the kingdom. The judgment has determined who shall be subjects of Christ's everlasting kingdom. This work of the investigative judgment in heaven must not be confounded with the execution of the judgment later upon the wicked, as described in the twentieth chapter of Revelation.

Divine Warnings of Impending Judgments

The prophet declares, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. In all the history of God's dealing with this world, whenever He was about to bring judgments upon the children of men, He has first sent them messages of mercy, through heeding which they

might escape the visitation of His wrath, and be prepared for the impending crisis.

Through Noah, a preacher of righteousness, God sent to the antediluvian world a warning of the coming flood; through Lot He warned the wicked cities of the plain of their overthrow; through Jonah He warned Nineveh of its threatened destruction. It is but reasonable to conclude that if God would warn even a single city of im-



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A TEMPORARY ARMY ROAD

pending evil, He would surely warn the inhabitants of earth of a judgment which involves not alone the people of one city or one age, but every man, woman, and child who has ever lived.

Signs of the Judgment Hour

The judgment message will be based upon specific signs of the impending judgment. In the heavens above, in the earth beneath, in the physical, social, industrial, political, and religious worlds, the unerring pen of inspiration points out conditions by which we may know when

the end of all things is at hand, and when the great judgment day is near. These conditions already exist. Signs on every hand reveal that we are living in the closing days of earth's history. Based upon these signs, a message is now due the world. The prophet Joel says:—

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

The Judgment-Hour Message

The solemn character, the significant import, and the world-wide extent of this last-day message are clearly indicated in the Sacred Record. The message is represented under the symbol of flying angels, proclaiming the everlasting gospel to every nation, kindred, tongue, and people. It is threefold in character. The first angel sounds the great keynote; a little later a second angel adds his voice to that of the first; and then these two are joined by a third, the chorus constituting a mighty threefold warning message. This message is recorded in Rev. 14: 6-14:—

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice

from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

Chief Characteristics of the Message

Observe carefully the chief characteristics of this mighty and merciful call to repentance:—



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BUILDING A PONTOON BRIDGE

(a) The solemn declaration is made that the hour of God's judgment has been reached.

(b) In view of this stupendous fact, man is called upon to turn from the worship of false gods, from the glorification of self, from the veneration of human ideals and standards and man-made dogmas and doctrines, to the worship of the one true God, the Creator of the heavens and the earth, to whom alone belong all glory and honor.



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A HARVEST OF CAPTURED RIFLES

(c) Babylon is represented as fallen, or separated, from God because of her false doctrines and evil practices.

(d) A solemn warning is sounded against the beast and his image and the reception of his mark.

(e) There is developed a class of believers who keep the commandments of God and the faith of Jesus, and who are prepared to welcome the Saviour on His return.

Important Considerations

Important questions grow out of the consideration of this prophecy. To these the limits of this chapter will not permit an extended answer. We must content ourselves with simple statements of fact, referring the interested reader to larger books for argument and proof.*

1. *When does the hour of God's judgment begin?*

The hour of God's judgment was reached at the close of the great prophetic period brought to view in Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." These prophetic days, so many literal years, began at the going forth of the commandment to restore and build Jerusalem, in B. C. 457 (Dan. 9:24, 25; Ezra 7), and ended in A. D. 1844. At that time Christ entered upon his priestly ministry in the holy of holies in the heavenly temple. This work of judgment involves an examination of the heavenly records to determine who of earth's millions, from the days of Adam to the close of time, have accepted Christ Jesus as their Saviour, and are thus entitled to a part with Christ at His second coming.

2. *What constitutes the standard of judgment?*

The standard of God's judgment is the law of ten commandments. In that great instrument of moral pre-

* For a full and exhaustive study and exposition of this prophecy, the reader is referred to "Thoughts on Daniel and the Revelation," which may be obtained from the publishers of this book.

cepts is comprehended the whole duty of man. It constitutes the gauge of human character and conduct. Said Solomon,—

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

This law the apostle James calls the "royal law" and the "law of liberty," and admonishes the believers, "So speak ye, and so do, as they that shall be judged" by it. See James 2: 8-12.

3. What is involved in giving glory to God and in the worship of the Creator?

Obedience is the highest honor a child can give his parents. The highest loyalty a subject can show his king is obedience to the royal mandates. In the same way the child of God gives to Him honor and glory and sincere worship by obedience to His righteous requirements. To His disciples Christ says: "If ye love Me, keep My commandments," and to this the beloved disciple adds, "This is the love of God, that we keep His commandments: and His commandments are not grievous."

It is not by the keeping of the law that one can earn the favor of God. Says the apostle Paul, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9. The law points out sin. "Sin is the transgression of the law." 1 John 3: 4. The apostle Paul says, "I had not known sin, but by the law." Rom. 7: 7.

Jesus Christ came into the world to save man from sin. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21. Salvation from sin, from the penalty of a transgressed law, does not give liberty to continue in transgression. "Shall we

continue in sin, that grace may abound?" the apostle asks. Then he replies: "God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6: 1, 2. In the new-covenant relationship, Christ writes the law of God on the heart of the believer. Heb. 8: 10. By the power of the indwelling Christ, the believer is

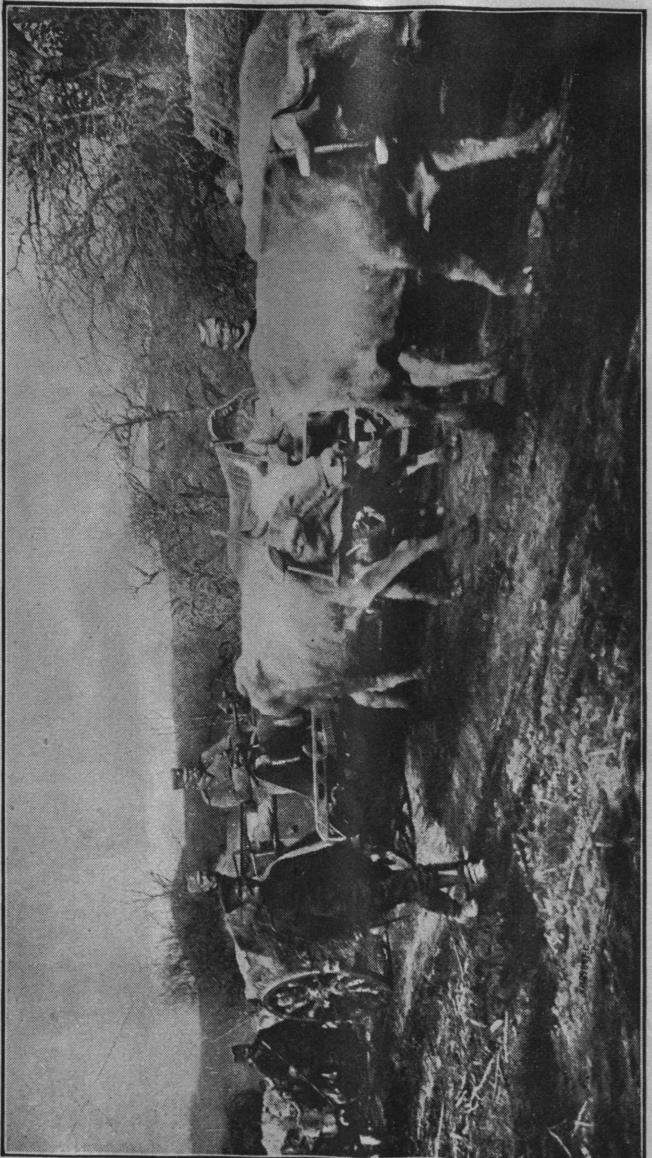


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THE WIDOW'S COTTAGE CAN OFFER LITTLE EXCEPT DEEP
COMPASSION, A WARM FIRE, AND HOT SOUP

then enabled to observe these holy precepts. See Gal. 2: 20.

The power of God as creator is His great distinguishing characteristic. It is this attribute which distinguishes Him from the false gods of heathen worship. See Acts 17: 22-31. The one commandment in the decalogue which reveals this distinguishing characteristic and points out the Author of the divine law, is the fourth commandment. This precept enjoins the observance of



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THE AGED AND SORROWING KING OF SERBIA GOING TO HIS EXILE IN AN OXCART
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the Sabbath of the Lord as a memorial of His creative power.

4. What is embraced in the "everlasting gospel"?

The gospel is the good news to the human family of deliverance from the bondage of sin. "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. It holds up before lost man God's great sin detector, "the law of liberty" (James 1:23-25), and presents Christ as the deliverer from sin. 1 John 3:4, 5. The gospel plan embraces the ministry of Christ as our sacrificial offering and priestly advocate, the judgment of the last day, the law of His realm as the standard of the judgment, the establishment of His kingdom of peace and righteousness. The declaration, "Fear God, and give glory to Him; for the hour of His judgment is come," etc., is proclaimed by the angel as the everlasting gospel.

5. What is "Babylon"?

Babylon is the term which inspiration applies to the great worldly religious system which has forsaken Christ, the lawful spouse of the church, and joined affinity with the world. This is clearly shown in Rev. 17:1-5.

6. What is represented by the "beast"?

The beast represents the working of that evil principle and the operation of that false system of worship which Paul called in his day "the mystery of iniquity," and which he declared should later develop into the man of sin. 2 Thess. 2:1-7. In the great papal system we see this principle exemplified.

7. What is the "image" of the beast?

An image of the beast would be a religious system or organization resembling the papal beast in principle, in character, in operation. The beast represented the

principle of church and state union — a church clothed with civil power and working through such power to carry out her own designs, oppressing and persecuting all who opposed her purposes. An image to the beast would be a church or a federation of churches — outside of the papal system — using the power of the civil arm for the furtherance of religious aims. Such an image to the papal beast the prophecy clearly indicates will be established. See Rev. 13: 11-18.



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GERMANY'S LARGEST PRISON CAMP

8. What constitutes the "mark" of the beast?

The mark of the beast is some distinguishing token of its authority. As the beast is Antichrist, the mark of its power would consist of some doctrine or institution, some attempted change in the law of God, whereby it would seek to set itself above Christ or in opposition to His authority. Such a mark or token of authority the papal church claims to possess. The following we quote from one of its representative works: —

"Question.— Have you any other way of proving that the church has power to institute festivals of precept?

"Answer.— Had she not such power she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.” — Keenan's “Doctrinal Catechism,” p. 170.

Church and State Movement

We must conclude from this prophecy that there will arise in this country, the land of Protestantism, a move-



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A DINING ROOM SUPPLIED BY NATURE

ment which will have for one of its objects the enforcement by legal enactment of the mark of Rome's authority. This is clearly indicated by the prophecies of Revelation 13 and 14. Even now we see this movement developing. Through the efforts of the National Reform Association, various Lord's Day Alliances, Christian Citizenship Leagues, and kindred organizations, a strong movement is gathering force, ostensibly with the object of bringing about the enactment of laws by federal and State governments which shall compel the first day of the week to be observed as a day of rest. This is dem-

onstrated by the increasing number of Sunday-rest bills introduced into Congress and into many of the State legislatures.

Many connected with these organizations are honorable men, and some of the objects for which they are laboring, such, for instance, as the suppression of the liquor traffic, the elimination of vice, the betterment of social conditions, the curtailing of the great divorce evil, are worthy of the hearty support of every citizen. But intermingled with these good purposes is an effort to commit the government to religious legislation, a course which has been attended in every age with the most evil consequences both to the church and to the state. We must remember that it was the honorable women in Paul's day who were used by the enemies of the cross to carry on a persecution against the apostle. See Acts 13: 50.

A Message of Warning and Reform

Opposed to this movement for so-called civic righteousness — this effort to save men, not by the gospel, but by civil enactment — stands the warning of the judgment-hour message. Christendom has drifted away from the New Testament standards. The purpose of the judgment-hour message is to call men back to the simplicity of Bible faith and holy living. It proclaims the everlasting gospel in its fulness, setting forth Christ as the only means of salvation, His ministry in the heavens above as the only effectual service for sin, His coming in glory as the end and object of the Christian hope. The judgment-hour message calls upon a backsliding church to return in faith and practice to the old paths.

In contradistinction to the counterfeit sabbath, the observance of which men are seeking to enforce upon their fellows, the message of God demands obedience to God's mark or sign of authority as found in His holy

institution, the seventh-day Sabbath. As the counterfeit sabbath constitutes the mark of loyalty to earthly powers, so the Sabbath of the Lord constitutes His seal or sign, the distinguishing mark of true Israel. See Rev. 14: 1-4; Ex. 31: 13-18.

The Sabbath a Memorial of Creation

In the Sacred Record the Sabbath of the Lord is set forth as the great memorial of God's creative work. The inspired historian declares: —

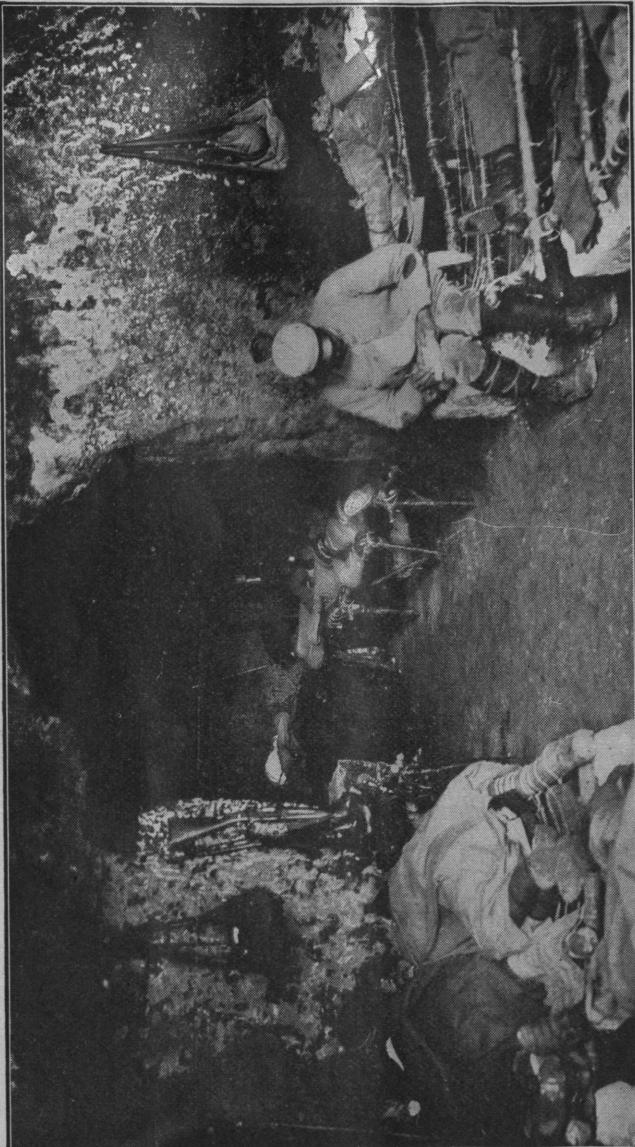
“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Gen. 2: 1-3.

By three divine acts God instituted this memorial: (a) He first used the seventh day as His own rest day, making it indeed the Sabbath of the Lord; (b) He pronounced upon it His divine blessing, constituting it for all ages holy time; (c) He sanctified it, bestowing it upon Adam, the father of the human family, and through him on his posterity as a day of sacred worship.

The Sabbath a Part of the Moral Law

When He brought His chosen people out of Egypt, the Lord delivered to them in written form from Mt. Sinai His law of great moral precepts. This law had been observed by the people of God in preceding ages. It was kept by Abraham, the father of the faithful. Gen. 26: 5. In the bosom of this decalogue, revealing its moral character and its enduring nature, was placed the Sabbath commandment. This commandment reads as follows: —

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant,



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MODERN "CAVE DWELLERS" SLEEPING PROTECTED FROM SHOT AND SHELL
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nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Christ and the Apostles Kept the Sabbath

When Christ came to earth as man's Saviour and Example, He observed the seventh-day Sabbath, and used it as His customary day of public worship. See Matt. 12: 1-12; Luke 4: 16. After His death His most intimate friends and disciples regarded the Sabbath as too sacred to use for the anointing of His body, but deferred their preparations till after the Sabbath was passed, and then performed on the first day of the week labor which they would not do on the seventh. Luke 23: 56; 24: 1.

The apostle Paul, following the example of his Master, used the seventh-day Sabbath as a day for religious assembly and worship, not only holding meetings for the Jews, but for the Gentiles also. Acts 13: 42, 44; 17: 1, 2; 18: 1-11.

No Bible Authority for Sunday Observance

In contrast with this particular regard for the Sabbath of the Lord, we find no record in the Sacred Word of any special regard given to the first day of the week. It is nowhere called holy or sacred. It was not regarded by Christ or His apostles in any sense as a sabbath day or as a day for religious assembly. Says Cardinal Gibbons:—

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"Faith of Our Fathers," 1893, p. 111. Baltimore: John Murphy & Co.

How the Sabbath was Changed

It was the working of the "mystery of iniquity" which brought about the change in the observance of the church from the seventh to the first day of the week.

The change was brought about slowly. During the early centuries both the seventh and the first day of the week were observed by the Christian church. Sunday was celebrated at first as an ordinary church festival, the same as Good Friday, Christmas, etc., making appeal for support to ecclesiastical authority, and not to Scrip-



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FRIEND AND FOE IN RUSSIAN HOSPITAL

tural injunction. "Opposition to Judaism," says the historian, "a desire to gain favor with their heathen neighbors, with motives of expediency and patriotism, led to the exaltation of the festival dedicated by the heathen world to the veneration of the sun, in the place of the true Sabbath."

Says Morer, a Church of England writer:—

"It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their

veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them the Jews themselves, doing him homage; yet these abuses did not hinder the Fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine



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HOSPITAL OF FRENCH LADIES' SOCIETY

body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*"Dialogues on the Lord's Day," pp. 22, 23.*

The decree of Constantine, in A. D. 321, requiring its observance on the part of "judges and townspeople, and the occupation of all trades," and the decree of the Council of Laodicea, in A. D. 364, ordering that "Christians shall not Judaize and be idle on Saturday, but shall work

on that day; but the Lord's day they shall especially honor," gave increased impetus to first-day observance. But "down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—"Ancient Christianity Exemplified," by Lyman Coleman, chap. 26. But God left not his truth without witness in the earth, for some in every age have observed the true rest day.

Walking in the Light

Through the ages of the past, many devoted men and women have lived and died observing the first day of the week as the Sabbath of the Lord. They lived up to all the light they possessed, and God accepted their service. We have now reached the hour of God's judgment, and His judgment-hour message is going to the world. That message He designs shall call the church of God back to its first love, to the old paths of obedience, to the Sabbath of the Lord, which has so long been covered by the dust of tradition and superstition.

The Last Great Conflict

We are in the midst of the last great conflict between truth and error. Between these opposing principles the line of demarcation will be drawn. The worship of God, or the worship of earthly ecclesiastical powers; loyalty to Christ, or allegiance to Antichrist; obedience to the law of God, or obedience to the commands of men; the reception of God's seal in the observance of His holy day, or the reception of the mark of the power opposed to God in the observance of a false and counterfeit sabbath; the holding of the faith of Jesus and obtaining righteousness through faith in His atoning blood and in the reception of His indwelling life, or the seeking of human righteousness by outward conformance to legal enactment,—

these are the issues facing the church. These issues involve the eternal destiny of the children of men. For that reason Heaven is sending to the world today the great judgment-hour message. We cannot gainsay its clear, incisive teaching, or minimize its solemn importance. The manner in which we relate ourselves to its requirements will determine our destiny for weal or for woe.

"WHEN the Judge shall weigh our motives
For eternal gain or loss,
Shall we stand as gold before Him,
Or as vile and worthless dross?

"Shall we hear the glad words spoken:
'Faithful servant,' and 'well done,'
Or the dread and awful sentence,
'Thou art wanting,' sinful one?

"Shall we heed the Spirit's pleading,
While for mercy we may call,
Or delay till God's handwriting
Seals the final doom of all?"



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MOSES VIEWING THE PROMISED LAND

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THE FRUITS OF CANAAN

CHAPTER X

THE EVERLASTING KINGDOM OF PEACE

FOR long centuries the church of God has looked forward with eager, expectant hope to the reign of righteousness and peace. Indeed, this hope has proved an anchor to the soul amid all the trials and tribulations through which the children of the kingdom have been called to pass. Many times, as they have witnessed the reign of sin and the suppression of truth, and have experienced the terrible struggle with the enemy of all righteousness, they have cried out for deliverance. And "the whole creation groaneth and travaileth in pain together until now," waiting for the day of restitution. And that blessed day will come. Thank God for this comforting assurance contained in the Word of promise.

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God's great and eternal purpose will be realized. Eden lost shall become Eden regained.

God's Eternal Purpose

In the beginning, God designed this earth to be the eternal dwelling place of a pure and holy nation. The heavens He reserved for His own dwelling place, but "the earth hath He given to the children of men." Ps. 115:16. To Adam, the father of the human family, He gave "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," with the command, "Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:28. The father of the race failed of fulfilling the divine commission. In an evil hour he and his companion fell from their holy estate, and plunged the human family into hopeless despair. In infinite love the plan of redemption was conceived for man's recovery. The seed of the woman was made the promised deliverer.

God's Purpose Unchanged

God's purpose concerning man and his eternal inheritance remained unchanged. To Abraham, the father of the faithful, the promise of earth's inheritance was renewed.

"The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13: 14-17.

Observe that this promise was given specifically to Abraham and to his seed. Who is the seed embraced in this promise? The word of the apostle Paul affords us this information:—

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

In the generous and gracious provisions of His grace, Christ associates every child of faith with Him as a joint heir of His inheritance. Rom. 8:17. Hence the apostle declares regarding the promise to Abraham and his seed, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The Promise to Abraham and His Seed Not Yet Fulfilled

That the promise of this earth as an eternal inheritance was never fulfilled to the father of the faithful, we need not argue. Of his possession Stephen declared that God "gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7:5. Nor did the Seed during His earthly life enter into His possession. To one who sought to join His standard, hoping to receive temporal advantage thereby, the Master declared, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Luke 9:58. So far as the record goes, the only title which Abraham ever possessed to any of this earth was the cave of Machpelah, which he purchased from the sons of Heth as a burying place for Sarah; and the "Seed to whom the promise was made" was born in a manger and buried in a borrowed tomb.

Abraham Died in Hope of the Promise

The patriarch did not die a disappointed man. So far from expecting a fulfilment of the promise in this life, he looked to the life beyond for the possession of the inheritance. He expected, however, none the less a literal fulfilment of the divine word, for the apostle states: "He looked for a city which hath foundations,

whose builder and maker is God." Heb. 11:10. And the same hope filled the hearts of the children of the promise, the seed of Abraham through faith. Of them it is declared:—

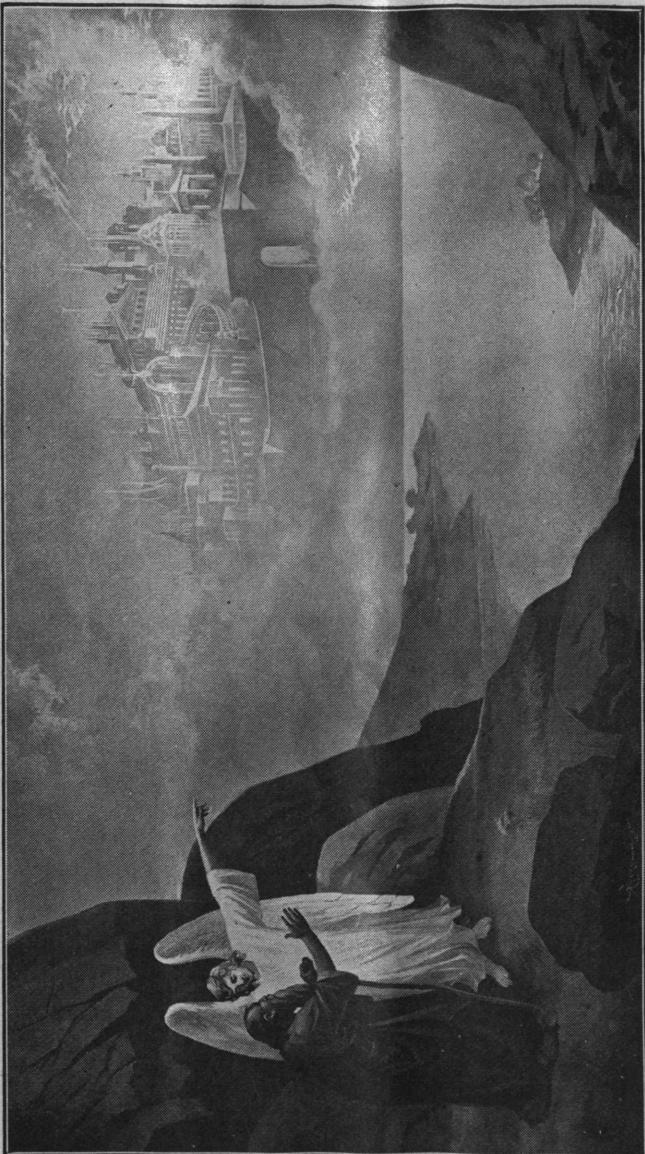
"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11: 13-16.

When and How Will the Promise of God be Fulfilled?

Over this we need not speculate, for the Scriptures afford us a definite answer. The second chapter of Daniel presents in outline a prophetic history of the great kingdoms of earth from the days of the prophet down to the end of all earthly dominion. Babylon, Medo-Persia, Greece, and Rome are represented in order by the gold, the silver, the brass, and the iron of the metallic image. The kingdom of God was symbolized by the stone which became a great mountain and filled the whole earth. The separate kingdoms into which the Roman Empire was divided, were represented by the admixture of iron and clay in the feet of the image. Says the divine Word:—

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

Again, in the seventh chapter of his prophecy, Daniel makes the same declaration regarding the establishment of the everlasting kingdom of peace. In holy vision he sees the same great powers of earth represented. The lion symbolizes Babylon, the bear Medo-Persia, the leopard Greece, and the great and terrible beast Rome. The



ABRAHAM LOOKED FOR A CITY WHOSE BUILDER AND MAKER IS GOD

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division of Rome is represented by the ten horns on the head of this fourth beast. The rise of an ecclesiastical power which should speak great words against the Most High, persecute the saints, and think to change His laws, is foretold. The prophet declares that after these events have taken place,—

“the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven,



ISRAEL CROSSING THE JORDAN

shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.” Dan. 7: 26, 27.

How Shall the Promise be Fulfilled?

Verily God’s promises to give the earth to man will be literally fulfilled. How will this be brought about? The religio-political reformers of today would have us believe that Christ’s kingdom will be set up on this earth by legislative processes, or by the recognition of Christ as king by constitutional enactment. But the reign of

Christ will never be ushered in through the gateway of politics.

Some would have us believe that the reign of Christ is spiritual rather than literal, that all the world will be converted, and that there will be a millennium of peace and righteous rule. This theory, however, does violence to the plainest statements of Scripture. Preceding chapters have shown conclusively that Christ’s return to the earth will be literal, personal, and visible; that it will be attended by majestic splendor and celestial phenomena of surpassing glory. He came at first as a lowly babe unheralded by worldly pomp or human acclaim. He will come a second time as King of kings and Lord of lords, with all the glory of the Father, to receive for Himself a kingdom.

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.” Matt. 25: 31.

To Him at that time will the Father give the heathen for an inheritance, and the uttermost parts of the earth for a possession. The consuming glory of His coming slays earth’s wicked inhabitants. The psalmist says:—

“Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter’s vessel.” Ps. 2: 9.

The Earth Purified by Fire

Before the earth becomes the possession of Christ and His children, it will be restored to its Edenic beauty. Upon it the fires of the last days will do their purifying work. The apostle Peter says:—

“The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come



to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 7-13.

From this conflagration of the last great day will come forth a new earth, purified and glorified, a fitting abode for the sons of God throughout eternity. From the refining crucible of the great Alchemist the inspired seer turns his eyes to the final fulfilment of God's promise, and sees come forth "new heavens and a new earth, wherein dwelleth righteousness." In accomplishment of the prophetic word, "all the earth shall be filled with the glory of the Lord." Num. 14: 21. Then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. And the "city which hath foundations" to which Abraham looked for a possession, will be there as the capital of the kingdom.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 1, 2.

And Christ shall be there as "the chiefest among ten thousand" and "the one altogether lovely."

"I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 3, 4.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken

away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." Zeph. 3: 14, 15.

"The Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zech. 14: 9.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 7.

And "the righteous nation which keepeth the truth" shall be there.

"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

No more will the history of earth's inhabitants be marred with strife and bloodshed. No longer will racial jealousies or social ambitions or religious differences engender discord. There shall be one King over all the earth. The subjects of that kingdom shall constitute one fellowship and one brotherhood. Love and confidence shall reign supreme. Then shall there be realized in its truest and fullest sense the fatherhood of God and the brotherhood of man. And pain and sorrow and death shall be no more—no yawning sepulchers, no funeral trains, no heaving breasts, no tearful eyes, no sorrowing hearts.

No language can tell, no artist can paint, the glory of the eternal state. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

1 Cor. 2: 9.

This unending glory, this fulness of joy, this peace which will never end, constitute the eternal inheritance of the faithful in Christ Jesus. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The Goodly Land

We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light;
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that healing bring.

The King of that country, He is fair,
He's the joy and light of the place;
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

W. H. HYDE.